THE FAITHS OF THE PEOPLES.

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By J. FITZGERALD MOLLOY,

AUTHOR OF

"Court Life Below Stairs; or, London under the Georges," "Royalty Restored or, London under Charles II.," "The Life and Adventures of Edmund Kean," "The Life and Adventures of Peg Woffington," etc., etc.

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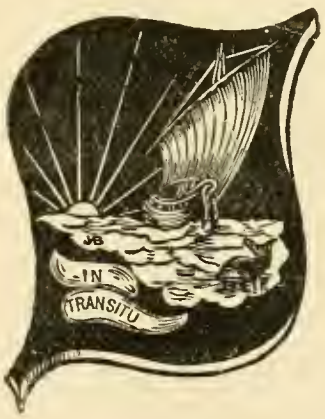

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THE

FAITHS OF THE PEOPLES.

JUDAISM.

SATURDAY MORNING AT THE WEST LONDON SYNAGOGUE OF BRITISH JEWS.

Oppressed by severe laws, prevented from becoming members of trades or guilds, obliged to dwell in parts of cities set aside for and isolating them from their fellow-citizens, permitted to marry only under certain restrictions framed to limit their numbers, despised, insulted, robbed, the Jewish people suffered persecution from all nations with patience and waited with hope. Though crushed they could not be extinguished. Under Cromwell they met some degree of tolerance for the first time in England; but the liberty they received even then was not such as was granted to the great bulk of their fellow-men. As however it was greater than that extended to them in other countries, numbers of Jews came from Spain, Portugal, and Amsterdam, and taking up their abode in London, leased a burial-ground at Stepney in February, 1657.

Soon after the restoration of Charles II. the citizens petitioned Parliament to banish the Jewish merchants, and this being refused, the Israelites became more certain of toleration, whereon they built a synagogue wherein they might worship in peace.

The Test Act, framed to exclude Catholics from holding political, civil, or municipal offices, or from being called to the Bar, acted likewise against the Jews, who, if the Act was strictly enforced, could not vote at elections. The baneful darkness of mediæval times was still upon them, and it was not until the beginning of the eighteenth century that the Hebrew people felt the influence of the slow-dawning, long-desired light of toleration. In 1723 an Act was passed enabling them to take the oath of abjuration without the words "on the true faith of a Christian"; and in 1755 a bill was passed for the naturalisation of British-born Jews, in gratitude to a people who had saved the country from bankruptcy during the rebellion of the previous year. But this tardily performed deed of justice causing great dissatisfaction throughout the country, Government was obliged to repeal the Act during the following session—a measure Sir Robert Peel described as the most shameful ever perpetrated by Parliament.

At this time the Jews lived in the east of London, set apart from the people whose privileges they were

not permitted to share, and never mixed with the persecuting race save for purposes of business. In 1789 France recognised the Israelites as fellow-men by giving them complete emancipation and religious liberty; whilst in England they still suffered from prejudice. In 1828 only twelve Jewish brokers were allowed to carry on business in London; and when one of these was removed by death or other circumstances, the right of succession was purchased by large sums. Not until four years later could one of the hated race open a shop. In 1830 Mr. Robert Grant, the Member for Inverness, proposed that Jews should be admitted to the House of Commons, and the bill was carried at its first reading by eighteen votes, but at the second was defeated by sixty-three. The Reform Act in 1832 gave them the right of voting; and fourteen years later a statute passed in the reign of Queen Anne, requiring Jewish parents to make allowances to such of their children as became Christians, and obliging them to wear a distinctive dress, was repealed. For many succeeding years Parliament was continually petitioned to grant the Jews political equality, and their prayer was supported by Lords Russell and Macaulay, the former annually bringing in a bill dealing with the subject.

In 1833 the first Jew, in the person of Francis Goldsmid, was called to the English Bar; and in 1847

David Salomons was elected alderman, but was unable to take the required oath until an Act was passed allowing certain words to be omitted. In 1851 he was elected for Greenwich, took his seat, spoke, and voted; but it being subsequently discovered he had, in taking the oath, left out the phrase, "on the true faith of a Christian," he was not only caused to resign, but was fined £500. Previously, Baron Lionel de Rothschild had been elected as one of the representatives for the City, but was not permitted to take his place in the House of Commons, and was elected four times before he was permitted to vote. Bills were repeatedly passed by the Lower House enabling the Jews to accept a modified form of the oath, but were rejected by the Lords; and it was not until 1858 that a compromise was effected, and the emancipation of the Israelites from political bondage became an accomplished fact—when, after ages of animosities and centuries of suffering bravely borne, they were for the first time placed on an equal footing with their fellow-countrymen.

Whilst slowly emerging from thraldom and struggling for civil rights, the idea of a reformation in their religious services agitated the minds of the more thoughtful, who became anxious to lift the synagogue out of the spiritual decay into which ages of persecution had plunged it, and to obtain certain modifications in the ritual, then burdened by ceremonies

introduced at different times and under various circumstances, and resulting in much discrepancy. For a long while they withheld from taking an initiative movement, which it was considered had best come from the Rabbis; but the latter were loth to alter their liturgy on the grounds that no human being is empowered to change anything introduced by the Rabbinical authorities. Eventually a few members of the Spanish and Portuguese synagogues, with some of the chief personages of other Hebrew congregations, amongst the most prominent being Sir Francis Goldsmid, met together and drew up a memorial addressed to the elders of the Sephardee Synagogues. In this they pointed out that the existing ritual had become encumbered by many conceits of the middle ages; that parts of the service were deficient in devotional tendency, and contained expressions known to be the outcome of feelings produced by oppression and universally admitted as foreign to the heart of every true Israelite of the present day; and that a simpler form of worship, more adapted to the needs of the congregation, and calculated to bring it into harmony with modern thought and the improved condition of the community, yet keeping to the strict interpretation of the Scripture, be substituted. The memorial added that whilst the petitioners were anxious to pay every possible respect to the decisions of the ancient sages,

they could not receive them as positive laws, nor place them on a level with the written letter of Scripture. In their desire and endeavour, the reformers were aided and abetted by a young minister, the Rev. D. W. Marks, remarkable for his earnestness, courage, and learning.

The memorial was referred to the Ecclesiastical Board, where it met with a stern refusal to make any modification, the Rabbis holding that no authority could sanction a change in the existing ritual. Nothing therefore remained for the reformers but, to quote the words of the Rev. Mr. Marks, "the alternative of either taking the work of improving the mode of worship into their own hands, or of acquiescing in the continuance of a state in which the decay of Judaism would become every day more imminent." They therefore boldly resolved on establishing an improved ritual, and for this purpose rented a chapel in Burton Street formerly occupied by Robert Dale Owen and his congregation. This synagogue was opened and consecrated on the 27th of January, 1842. The Rev. Mr. Marks—who had meanwhile edited a prayer-book *omitting the Chaldee* parts* of the prayers

* Portions of the old ritual clothed in the Chaldee are rendered into pure Hebrew. It appears that the Chaldee was employed because the captivity of Babylon had made that dialect more familiar to the Jews. There was therefore ancient authority for Jews praying in the language of their country rather than in Hebrew, with which language few of the laity were thoroughly conversant.

in common use amongst the Jews, as also those Hebrew prayers chiefly relating to customs and opinions founded on the traditions of the Rabbis rather than on Scripture —preached a sermon explaining the reasons why, and the principles on which the new house of prayer had been instituted—a temple which he hoped would henceforward become a beacon of light and a secure haven to the sons of Israel.

This defiance of authority aroused wrath, prejudice was excited, a schism appeared imminent, and the orthodox did not hesitate to call the reformers apostates. For a while indeed it seemed as if the great people who had nobly held steadfast to their faith through bitterest persecution and flagrant wrong suffered in all countries and in every age, were about to be divided amongst themselves. But by degrees the indignation with which they were regarded became modified, and no serious rupture eventually occurred. Their perseverance and courage attracted attention, their simplicity and fervour drew numbers, and in seven years the congregation had so much increased that it was necessary to find a larger synagogue. Therefore they removed to Margaret Street, Cavendish Square, in 1849. Still the reformers grew apace. Rabbi Marks was aided in his duties by ministers not less enthusiastic than himself. The introduction of a pulpit, which in reality existed for many centuries in the Jewish houses of worship before

evil times had stripped them of every ornament and left them bare skeletons of once glorious forms, had, in the beginning of the reformation movement, been regarded as an attempt to foist on the synagogue the spurious offspring of a strange worship, and been denounced as a harbinger of infidelity and apostasy. But now when the doctrines of Judaism were expounded and its teachings made clear in simple, forcible, and eloquent language, the pulpit became one of the chief attractions of the reformed worship. In the course of time an ever-increasing congregation grew over large for the Margaret Street temple, when it was found necessary to build the handsome and commodious synagogue which now stands in Berkeley Street, Portman Square. In this, the West London Synagogue of British Jews, which is capable of seating a thousand persons, service is held every Saturday morning at half-past ten o'clock. At no period of their history had the Jews a national style of architecture, of which at least moderns possess any knowledge; and in designing the new synagogue its architects, Messrs. Davis and Emanuel, provided a development of the Byzantine style applied to a Basilica plan. As a result, a handsome and striking building has been erected.

Entering by the lofty open porch with external iron gates, a long corridor is gained, having four doors which give access to the synagogue. To unaccustomed

eyes the interior is peculiar in appearance. At the extreme or east end stands the tebah, or ark, in which are placed the sepher rolls, or books of the Law, and where the Shechinah, or Holy Presence of the Deity, is supposed to reside. This ark, the prototype of the tabernacle of the Catholic Church, is approached by four steps of polished granite, and is in the form of a domed shrine, closed by bronzed gates. Behind them, and separated from the apse by a screen of open ironwork, is the organ and place reserved for the singers. In the centre of the building stands a massive and roomy Bima, or reading-desk, of coloured marbles, capable if necessary of accommodating a dozen ministers. At each side and behind this are raised pews, which the male portion of the congregation occupy; the single gallery, with its seats rising tier upon tier, being reserved for women.

In the Bima stand three ministers, clad in the ordinary black cassock, wearing white linen bands under the chin, and on their heads high, flat-topped hats of black velvet. Each male member of the congregation wears a talith, commonly called by the German Jews talis, or long white scarf with coloured stripes and fringe at the ends, which he adjusts round his shoulders as he enters.

Some of the rites in the service, as well as the language in which prayers are said, remain the same

as when the Passover was first celebrated and the children of Israel forsook the bondage of Egypt. It seems simplicity itself, and is chiefly conducted by Rabbi Marks, who reads the Psalms and portions of the Old Testament in Hebrew, and is answered by a choir composed of male and female voices with organ accompaniment. The service begins with the recital of the Kaddish, which is equivalent to the Lord's Prayer of the Christians, and this is repeated towards the end. Then follows Elohe Neshama (O God, the soul), spoken by the minister. Later some of the Psalms of David are chanted, and then comes the Amidah, or recital of eighteen prayers, during which the congregation stands. Prior to the reading of the Law, one of the wardens, a young man clad in ordinary costume but wearing a black silk cap, advances to the doors of the Ark, opening which he takes out a scroll wound round two silver-gilt rods surmounted with ornamental work and adorned by rows of bells.

Preceded by a minister he carries this to the Bima, where the scroll is read aloud; after which the warden holding the rods wide apart and lifting them on high, presents them to the north, south, east, and west of the synagogue and then conveys the scroll to its former place. Some passages from the Prophets are read in English. A young minister, thin and pale, with dark eyes, delicate hands, and soft, musical voice, ascends the

pulpit standing at the east end of the building, and preaches a sermon, remarkable for its picturesque phrases and polished periods, on the lives and missions, the vocations and duties, of the seers and prophets in the olden time. The recital of prayers, deeply reverential in tone, replete with praise, abounding with Eastern imagery and poetry, resonant and stately in phraseology, are then continued; after which the choir sings Adon Olam. A considerable portion of the music used in the service dates from the middle ages, but also includes modern compositions by Mr. Charles Salaman, the late S. W. Waley, Sulzer, and the organist and choirmaster, Dr. Verrinder. The fondness for music and melody which strongly characterised the Hebrew people found full expression, in days of peace and prosperity, in the services organised by David and subsequently celebrated in the Temple of Solomon. However, in days of persecution it was no longer possible that music could be used as part of their worship. In the last quarter of the eighteenth century an attempt was made by Jacobsohn of Berlin to improve the mode of worship, when an organ was introduced into the synagogue. Such however was the opposition offered by the so-called orthodox Jews that it moved them to represent to the Government Jacobsohn and his followers as revolutionists and socialists, on which the new place of worship was ordered to be closed. It

was not until 1814 that the first reformed synagogue was established at Hamburg under the direction of Dr. Gothold Solomon. The Berkeley Street Temple was the first in London in which the king of instruments was used.

Throughout the service, which lasted about two hours, the congregation bore an attitude of respect and devotion, so that it was evident they had gathered together rather from a sense of duty than in obedience to conventional rule. The poorer members of the community, if such exist, were conspicuous by their absence. Underneath the gallery at the entrance were a couple of men who could neither boast of broadcloth nor fine linen, high-topped hats nor massive jewellery, but who, for all that, were far removed from the outward semblance of genuine poverty.

The establishment of this Temple, though strongly opposed at first, has since exercised considerable influence on other synagogues. Prior to 1842 they were sadly deficient in devotion and decorum, and were hampered by the usages of the middle ages; they have now regulated their services with propriety and reverence, and have adopted many of the innovations of the reformers, chief amongst them the much abused pulpit. From his rostrum in Berkeley Street, Professor Marks has lucidly set forth the doctrines and beliefs in Judaism. From these sermons, which have been

published, it may be gathered that the sole dogma insisted on is belief in the one and only God; the chief inculcation is purity of heart and holiness in life. Public worship and symbolic ceremonial are but outward expressions which are worthless without interior devotion. Before pardon is sought for transgressions restitution must be made. The doctrines of the Trinity and of vicarious atonement are not held; but belief in immortality, which was taught by the patriarchs and in the days of Moses, and was spiritually developed by the later prophets, has been the great principle on which the Jews at every period of their history have built their faith and rested their hopes.

But though confident of a future state, the Rabbins disbelieve the theory of eternal punishment, as arguing against the supreme doctrine of God's infinite mercy. They have therefore ignored the idea of hell as wild speculations of morbid minds who attribute to the Almighty a cruel nature, to gratify which He has created loathsome dungeons filled with unspeakable tortures, and lighted with flames kept burning by the breath of His wrath, where those of His creatures are cast who, through weakness, have sinned, or by accident of birth have lived in religious error. They prefer to love rather than to fear their Maker, holding with the passage of Psalm ciii. 9: "God does not always contend, neither does He retain His displeasure for ever."

Whilst rejecting the doctrine of eternal punishment, they believe the good will be separated from the bad; the former to be rewarded with the fulness of unending joy, the latter to be "cut off" and have no share in "the world to come." This credence does not, however, render them heedless of the consequences of sin, prevent them from acknowledging its debasing effects on the spiritual condition, or blind them to the pernicious outward influence it exercises. They avow an individual responsibility here and hereafter for evil committed and good left undone; but believe it the Divine purpose "to purify in the end every immortal spirit, and bring it back by some discipline to the sinless state in which it was breathed into man," the present condition being preparatory to the future, just as that of the child is to the man.

The doctrine concerning the Messiah is fully discussed in Professor Marks's sermons, and the grounds on which Jews reject the Messiahship of Jesus are set forth in the following manner. The Hebrew Scriptures designate three great objects to be accomplished by the Messiah's advent, and by the realisation of which he is to be acknowledged as such. First, that all warfare, whether arising from national ambition or contention concerning religious belief, is to cease, and hatred, wrangling, and physical force to be converted into gentleness, harmony, and love; so that the Prophet

Isaiah, anticipating that golden age, says, in all the fulness of Oriental poetry, "the wolf is to lie down with the lamb, and the lion is to feed on straw with the ox." Second, that all differences of religious opinion are to be merged in the common and universal belief in one and only God. "In that day the Lord shall be proclaimed one, and His name one." Third, that the Messiah is to collect all the remnants of the tribes of Judah and Israel from the extremities of the earth into one great and glorious nation, with a descendant of David to reign over them. Therefore, as not one of these conditions has been fulfilled, as war and discord still prevail, as instead of conformity of belief and common worship, hundreds of different sects claim the privilege of proclaiming the truth: and furthermore, as the Jews still remain scattered over the face of the earth, they reject the belief that Jesus was the promised Messiah.

For that ideal human happiness when mankind, no longer torn by contention, shall be united in peace; when the various faiths will be merged into a universal worship of Almighty power; for that period known as the coming of the kingdom of heaven, the Hebrew people have never ceased to hope with earnestness, to pray with fervour, even when the prospect before them was blackest, their persecution most bitter. And yet they trust for the union of all hearts, the brotherhood

of all men, the fellowship of all nations, the accomplishment of the mission of the Messiah. The agency of Christianity in civilising the world is ascribed by the Jews to the ethics of Judaism which it has incorporated into its system, and to the great summaries of human duties found in the chapters of the Decalogue, and in the Mosaic precepts, "Love the Lord thy God with all thy heart, with all thy mind, and with all thy means. Love thy neighbour as thyself. Ye shall be holy, for I, the Lord your God, am holy."

Their beliefs, however, in no ways engender animosity towards their Christian neighbours. On the contrary, they strive to eliminate all hatred of race and creed by regarding the descendants of their persecutors with friendliness and forgiveness, as is practicably shown by their frequent and bountiful contributions to numerous Christian institutions and deserving charities.

THE CATHOLIC CHURCH IN ENGLAND.

CHRISTMAS DAY AT THE JESUIT CHURCH, FARM STREET.

When an Augustinian monk named Luther left the Catholic Church, and protested against its doctrines in his book, "Of the Captivity of Babylon," Henry VIII. wrote a refutation of his statements. For this the Pope in 1521 conferred on him the title, "Defender of the Faith," which has been retained by his successors to the throne. Henry had wed in his youth Catherine of Arragon, who had previously gone through the ceremony of marriage with the King's elder brother Arthur. On the decease of the latter Henry had obtained a special dispensation from the Pope permitting him to marry her. He therefore lived happily with her for upwards of twenty years, during which she had borne him children but one of whom survived. But towards the end of that time, in 1527, the King growing tired of his wife, his conscience reproached him for having married one who was nominally his brother's widow. It was remarkable that his mind

had remained undisturbed on this point until his inclinations turned to Anne Boleyn. Desiring to be freed from one woman that he might marry the other, he appealed to Rome for the necessary divorce.

As a consequence, a Court consisting of the Papal legates, Campeggio and Wolsey, was held at Blackfriars in May, 1529. The Queen being summoned protested against the legality of the Court, implored justice of the King, and appealed to the Pope. Her petition was successful, and Henry was unable to obtain the desired divorce. Though Anne Boleyn was now living in the Royal palace, Catherine did not separate from her husband until 1531, when the King commanded her to retire from Windsor.

Wolsey had died in the previous year. The divorce not having been granted, the King canvassed the opinions on the subject of various English divines, amongst whom was Thomas Cranmer, a doctor of divinity and an ambitious man. His reply was that the divines of the English Universities were as fitted as those of Rome to give judgment. The King answered he "had got the sow by the right ear"; and to reward his wisdom he was summoned to Court, made a Royal chaplain, received benefices, and was appointed to a place in the household of Lord Wiltshire, Anne Boleyn's father. He was then asked to prepare an argument on the divorce.

Seeing the King's disposition, he advised His Majesty to bring the clergy under his submission; and Henry, knowing this step would tend to gain his object and help to fill his treasury, willingly consented. In 1531 a convocation of the clergy was held, when Henry was voted a large sum of money. This His Majesty refused to accept unless it was stated in the preamble of the grant that he was "protector and only supreme head of the Church and clergy of England." This caused consternation, debates followed, and finally it was resolved to style the King "chief protector, the only and supreme lord, and as far as the law of Christ will allow, the supreme head of the English Church and clergy."

In the following year, 1532, Warham, Archbishop of Canterbury, died, and Cranmer was appointed his successor with the consent and approval of the Pope, who issued a Bull for his consecration. The new Archbishop publicly took the oath of canonical obedience to the Pope; but privately made a protest before witnesses that his oath should not prejudice "the rights of the King," nor his co-operation with His Majesty in "reforming the Church of England."

No sooner was he secure in his position than, without reference to Rome, he pronounced Henry's marriage null and void; and though he did not perform the marriage ceremony between him and

Anne Boleyn, he presented the crown and sceptre to her on her coronation in June, 1533. The Pope immediately declared this marriage illegal, and threatened to excommunicate the King unless he undid what had been done. In order to prevent this action, which he feared would affect the stability of his throne and the fate of his successors, Henry, summoning his Parliament, caused it to abolish all Papal authority in England, to declare "the King in Chancery" the final court of appeal in ecclesiastical matters, and to recognise him as the supreme head of the English Church.

By a clause in the Act of Supremacy a new oath was imposed on the bishops, by which without any saving phrase, they were to recognise the supremacy of the King and to abjure the power of the Pope. Cranmer exerted himself to make them accept this, and in many cases succeeded. Bishop Fisher strongly resisted him, for which he was thrown into prison and executed. The Lord Chancellor, Sir Thomas More, met with the same fate for a like reason. Having now renounced the Papal authority, the bond of faith binding all followers to its tenets was broken. The adherents of John Wycliffe and the disciples of Martin Luther spread their doctrines throughout the kingdom, and diversity of opinion and strange teachings abounded.

Speaking of the so-called Reformation, Canon Liddon has stated that it "broke up the visible unity so dear to Christians who believe our Lord's universal prayer, in St. John and the Epistle to the Ephesians, to be part of the Word of God. It bred a race of violent experimentalists who were in their time enemies of faith, of charity, and of order." But that there might remain some authoritative teaching in the English Church, the King, as its head, issued a proclamation on the subject in 1536, and later Parliament passed an Act "for abolishing diversity of opinion."

According to this the doctrine of transubstantiation was taught, those denying it being threatened by the penalty of death by burning. All who advocated "the necessity of the Communion in both kinds, or for the marriage of priests, or against the observance of vows of chastity, or the proprietry of private masses, or the fitness of auricular confession; all priests who shall marry after having advisedly made vows of chastity, shall suffer the pains of death as felons; and all those who maintain the same errors under any other manner may be imprisoned during the King's pleasure."

Cranmer, who had taken to himself a wife, strongly protested against this Act, and when it had passed was obliged to send her and his children to Germany.

In 1536 Anne Boleyn was accused of adultery, and Cranmer was ordered to confine himself to his palace. From there he wrote a letter to the King favouring the unfortunate woman; but before sending this he had an interview with some officers of the Crown, who explaining the King's humour, caused the Archbishop to change his mind so far as to make him add a postscript in which he confessed his belief in Her Majesty's guilt. She was tried and condemned, after which she was taken to Lambeth, where Cranmer pronounced her marriage null and void, with the same readiness that he had exercised in the case of Catherine.

He was then restored to the favour of the King, and now took an active part in the suppression of monasteries and confiscation of their properties. Moreover, he persecuted those who refused to acknowledge the King's spiritual supremacy.

The day succeeding Anne Boleyn's death saw Henry married to Jane Seymour, who shortly afterwards died, when the King wed Anne of Cleves. Cranmer received her on her arrival in London, and with equal alacrity declared her marriage null and void six months later. It was he who informed Henry of the alleged criminality of his fifth wife, Catherine Howard, no doubt expecting to be called upon to pronounce the same decree for her as for her predecessors.

In 1540 some attempt was made by Cranmer to

draw up a formal confession of faith. This being done it bore the title, "The Erudition of a Christian man." It recommends prayers for the dead as good and charitable, "and because it is not known what condition departed souls are in, we ought only to recommend them to the mercy of God." It forbids the worship of images, though sanctioning their use as a means of exciting devotion.

The Catholic Church remained virtually unchanged under Henry, who died in 1547, having left it in his will that masses be said for ever for his soul. He was succeeded by a weakly boy, Edward VI., when Parliament repealed the Acts of the previous reign which were levelled against the holders of new opinions in faith. It also passed Acts ordering the Communion to be received in both kinds, and forbidding priests to communicate alone.

First one prayer book and then another was substituted for the missal and the breviary. A commission was appointed for the revision of the offices of public worship; a liturgy was compiled, and confession declared no longer imperative. All altars were commanded to be removed from the parish churches. Cranmer, as in the previous reign, was to the fore in suggesting these innovations and in punishing those who resisted them. In Devonshire hundreds were condemned to death and executed for striving to

restore by arms the ancient form of religion. Cranmer and Ridley drew up a new formula of faith in forty-two Articles, which were subsequently revised and reduced to thirty-nine; but the King died before they could be embodied in a statute.

In 1553 Queen Mary, daughter of Catherine of Arragon, ascended the throne, and the Church of England once more submitted to Papal authority. Cranmer was tried and condemned to death, and though he recanted again and again, she whose mother he had deeply injured, she who by his judgment had been pronounced illegitimate, could not forgive him, even though he declared himself the greatest of persecutors and compared himself to the penitent thief on the cross. Three other bishops suffered death likewise, whilst numbers sought refuge abroad. Reginald Pole was made Archbishop of Canterbury, Church lands were returned to their owners, altars restored to cathedrals, and the old form of worship was revived.

Mary died in 1558, and Elizabeth, daughter of Anne Boleyn, came to the throne. Apparently she had been a devout Catholic; but this child of one whose marriage two Popes had declared illegal was not long in renouncing the authority of Rome and in restoring Protestantism. Reginald Pole died about the same time as Queen Mary. The Bishop of Carlisle, whilst saying Mass in Elizabeth's presence, was for-

bidden to elevate the Host, hearing which, Heath, Archbishop of York, declined to be present at her coronation. The Chancellor's seals were therefore taken from him and given to Nicholas Bacon, a Protestant. Of all the bishops his lordship of Carlisle was the only one who consented to be present at the coronation.

In 1559 Parliament passed the Acts of Supremacy and Conformity. By the first the Queen was declared not merely supreme head, but "supreme governor, as well in all spiritual or ecclesiastical things or causes as temporal"; whilst by the latter the second prayer book of Edward VI. was restored, and its use made compulsory. All the bishops save one resisted—for only Kitchen, of Llandaff, could be induced to take the oath of supremacy. About half the inferior clergy followed the examples of the bishops, the other half consenting to abjure the Pope and accept the new teachings. The bishops were deposed and their places filled by those willing to obey the Parliament; whilst Matthew Parker, an ordained priest who had broken his vows to marry and had therefore remained in hiding during Mary's reign, was made, according to the ordinal of Edward VI., Archbishop of Canterbury. At his suggestion the Articles framed by Cranmer were in 1562 adopted, when the Church of England severed itself from the Church of Christendom.

Monasteries were again suppressed and their properties seized. In the reigns of Henry and Elizabeth, no less than seven thousand churches and guild or chantry chapels were destroyed, and their revenues appropriated by the Crown. The bitterest persecutions of Catholics followed. Between 1530 and 1603 two hundred thousand Englishmen were starved, executed, punished, and imprisoned for their adherence to the old faith; whilst Hallam, in his "Constitutional History," says that for all the latter part of Elizabeth's reign "the rack seldom stood idle in the Tower."

Amongst various Acts framed for the purpose of uprooting Catholicism, one stated that "any Jesuit, seminary priest, or other priest ordained by the See of Rome, shall incur the pain of death for high treason by returning to England; and every one who shall receive or assist a Jesuit or priest shall likewise suffer death. Every person refusing to attend the Protestant church shall pay twenty pounds a month to the Crown, also ten pounds for his wife and children, and ten pounds if he keeps a school-master who does not go to church."

To prevent those who sought comfort and advice under terror and affliction communicating with or receiving instructions from abroad, an Act was passed in 1571 stating that if any persons procured or used Bulls for reconciling themselves "to the usurped

authority of the See of Rome," or if any should "obtain or get from the said Bishop of Rome or any of his successors, any manner of Bull, writing, or instrument, written or printed, containing any thing, matter, or cause whatsoever, then all and every such act shall be deemed to be high treason, and the offender and offenders therein on conviction shall suffer pains of death, and also lose and forfeit all their lands, tenements, hereditaments, goods, and chattels."

The Catholics having their churches usurped and demolished, their clergy banished and executed, being deprived of the exercises of their religion, forced to beggary or attendance at worship alien to their faith, unable to obtain for their children instruction in the tenets of their belief, dreaded that the old faith would die out of the land. That it would have done so but for the intervention of the Jesuits is possible. The Order to which these men belonged was then in its infancy, and had been founded by Don Inigo Loyola, a nobleman of Guipuzcoa in Spain, a brave soldier and an accomplished courtier, who when barely thirty years old was wounded and captured at the siege of Pampeluna in 1521. Those who had taken the young Spaniard mercifully sent him to his father's castle, where for some time he lay slowly recovering from his illness. To beguile the tediousness of his hours he read pious books, which impressed him so

much that he resolved to abandon the world and lead a religious life. Accordingly when able to travel he betook himself to a monastery situated in the wild and lonely heights of Montserrat. Remembering that in the days of chivalry it was customary for aspirant knights to spend a night in watching their armour before girding on their sword, this young soldier passed the vigil of the Annunciation in the monastery preparing for the fight against the world, the flesh, and the devil, and then dedicating himself to Our Lady, laid his sword at her shrine.

Donning a pilgrim's garb, he went to Manresa, near Barcelona, where having for some time attended the sick in the public hospital, he retired to a cave, that in solitude he might look into his soul, and bring his body into subjection. While here he wore a hair shirt, and an iron chain next his flesh, scourged himself thrice a day, slept on the bare ground, lived on bread and water, and begged alms, which he gave to the poor. Here it was the first outlines were written of his famous "Spiritual Exercises," which, enlarged and altered, ultimately became the text-book of the Society he subsequently founded.

Leaving his cave, he visited Italy, made a pilgrimage to Jerusalem, and then returned to Spain that he might acquire that scholarship which, as a soldier, he had neglected in his youth. At the University of

Alcala he soon attracted a band of students to whom he gave religious instructions, and from there went to Salamanca, where on being suspected of heresy, he was thrown into prison. On proving his innocence he was liberated, and on gaining his liberty travelled to Paris, and entered the College of St. Barbara, in the University.

Six years later he began the regular organisation of those whom he had attracted, and in July 1534, at the Chapel of St. Mary, Montmartre, Paris, he received their vows, and founded the Company of Jesus. It was then his intention to start on a missionary expedition to the Holy Land that he might convert the infidels of Syria; or should that prove impracticable, of devoting himself and his followers to the direct service of the Pope. It was not however, until three years later that he sought to put his plan into execution, when he sent some of his disciples to Rome, that they might solicit permission of Paul III. to embark as missionaries to the East. Their desire was granted, but a war breaking out between Venice and Turkey rendered the journey impossible; when Ignatius Loyola and two of his Company went to Rome, where they were graciously received, the other members of the Society betaking themselves to the North of Italy, where they began their missionary labours.

The new order rapidly spread through the continent of Europe, and at the death of its founder, in 1556, his disciples outnumbered ten thousand, and had more than a hundred colleges and houses. Their energies were from the first devoted to missionary labours, and when news reached them of the sorrowful condition of the Catholics in England, they resolved, even at the risk of their lives, to support the followers of the old faith, and to keep alive the religion for which they grievously suffered.

Accordingly, in June, 1580, two Jesuits, Robert Parsons and Edward Campion, disguised as a soldier and a jewel merchant, landed in London, and were received by George Gilbert, a young esquire of high rank and large property, who was resolved to devote his fortune and, if necessary, to give his life for the support of his faith. Though they had been traced from Rome by spies, and their presence in England made known, they managed to escape until the 1st of December when one of them, Father Campion, was arrested, conducted to the Tower, and flung into a cell known as Little Ease, in which he could neither stand upright nor move with comfort, light and air being conveyed only through a tunnel barred at top and bottom. From here he was thrice taken, and tortured on the rack, for refusing to give the names of those who had sheltered him. Three others landed in 1581, one of

whom, Alexander Bryan, aged twenty-eight, formerly an Oxford student remarkable for his beauty, was captured, and was not only racked, kept without food for several days, tortured by the cruelties of the Scavenger's Daughter, but had needles thrust under his nails. His sufferings, together with those of Father Campion, and a secular priest, Father Sherwin, were ended on the 1st of December, 1581, at Tyburn Gate, when they were hung, drawn, and quartered—the latter operation, owing to the hangman's haste, being performed on Alexander Bryan whilst his heart throbbed and his flesh quivered under the knife, to the horror of a sympathising crowd. Some months later another Jesuit, Father Thomas Cottam, met the same fate.

Notwithstanding the penalties which threatened them, there were sixteen Jesuits in the country in 1598, whilst their number had increased to two hundred and forty-eight in 1628. The gallows, however, continually thinned their ranks. Father John Cornelius and Father Southwell, who was tortured with diabolical cruelty no less than thirteen times, were executed in 1594. Father Henry Walpole suffered the same punishment the following year; and in 1601 another Jesuit was hung, together with a Benedictine monk, and a woman named Anne Line, who had dared to shelter them from the pursuit of human blood-

hounds. In 1606, under James I., two other Jesuits, charged with being concerned in the Gunpowder Plot, though declared innocent by the real culprits, were executed. In 1621 they had established a novitiate at Edmonton, from whence it was removed to Camberwell, and finally to a house belonging to Lord Shrewsbury, at Clerkenwell. This escaped observation for seven years. The manner of its discovery is quaintly told in a manuscript preserved in the State Papers Office, written by Sir John Coke, Secretary of State:

About Christmas last Humphrey Crosse, one of the messengers in ordinarie, gave mee notice that the neighbours in St. John's saw provisions carried into the corner house upon the broadway above Clerkenwel, but knewe none that dwelt there. In March following, about the beginning of the Parliament, Crosse brought word that divers lights were observed in the howse, and that some companie were gathered thither. The time considered, I thought fitt to make noe further delay, and therefore gave warrant to the sayd Crosse, with Mr. Longe and the constables next adjoyning, to enter the howse and to search what persons resorted thither, and to what end they concealed their being there. At their entrie they found one that called himselfe Thomas Latham, who pretended to be keeper of the howse for the Earle of Shrewsburie. They found another named George Kemp, said to be the gardener; and a woman called Margaret Isham. But when they desired to goe further into the upper roomes which (whilst they had made way into the hall) were all shutt upp and made fast, Latham tould them plainly that if they offred to goe further they would find resistance, and should doe it at their peril. They thereuppon repared to my howse and desired more help, and a more ample warrant for their proceedings. And then both a warrant was granted from the Councell boorde; and the Sheriffes of London were sent for their assistance. But by this protraction they within the upper roomes gott advantage to retire themselves by secret

passages into their vaults or lurking places, which themselves called their securities: so as when the officers came up they found no man above staires save only a sick man in his bed, with one servant attending him. The sick man called himself by the name of Weeden, who is since discovered to be truly called Plowden. And the servant named himselfe John Perrington, as in the examinations may appeare. More they found not, til going downe againe into the cellars, Crosse espied a brick wall newly made, which he caused to be perced, and there within the vault they found Daniel Stanhop, whom I take to be Father Bankes, the Rector of their college, George Holland *alias* Grey Holt, Joseph Underhill *alias* Thomas Poulton, Robert Beaumond, and Edward Moore the priest. And the next day, in the like lurking place, they found Edward Parre. All theis Mr. Longe examined, but could drawe nothinge from them saving formal denyalls that they were priests, or had taken any orders from the Sea of Rome, or that they knewe one another, or that they came thither otherwise then casually uppon acquaintance with Latham, who pretendeth that the howse is the Earl his master's, and that the household stuffe, Latin bookes, and most of the pictures are his lordshipp's; but that the massing stuffe, Jesuit's pictures, English bookes, and manuscripts are all his owne, given him by his dead master, and by a friend beyond the seas. That they are Jesuits indeede, and that the house is really hired and used for a College of Jesuits to exercise their religion, and other unlawfull practices against our Church and State, appeareth, first by the inventory of the goods and utensils; secondly by the accompts of their receipts and issues; and thirdly by the memorialls and directions of their government, which are all found with them, and one ready to be shewed.

Though they escaped death, persecution was still rife, for in the year 1628, under Charles I., Father Edmund Arrowsmith was charged with being a priest, and sentenced to be hanged until half dead, dismembered whilst still living, and quartered; hearing which judgment he fell upon his knees and cried out: "Deo gratias."

For a while no man could be found to execute him, until at last one who was sentenced to death agreed, providing his life was spared, his freedom assured, and a certain sum guaranteed him. Thomas Holland, Ralph Corby, Henry Morse, and Peter Wright, Jesuit priests, met the same fate at Tyburn, which has been named the Calvary of England. Meanwhile Richard Smith, a native of Lincolnshire, and a student of Trinity College, Oxford, was ordained first Catholic Bishop of England since the days of Elizabeth. He left Douay, and landed at Dover on the 31st July, 1623, "arriving about twelve o'clock at night; and immediately the same night travelled thirteen miles afoot (though more than seventy years of age) to the house of Sir William Roper, where he reposed himself, and was entertained suitably to his character; that gentleman looking upon it as no small happiness to give entertainment to this first Bishop that had been consecrated for England since the Reformation. His next station was London, and Lady Dormer was the first that made him her guest. Afterwards he paid a visit to Lord Montague, in Sussex, a person of singular merit, and in great esteem with men of all persuasions. This visit being over he returned to London, where he remained very private."

The first English Vice-Province had been erected in 1618, and was now raised into a Province of the

Society when Dr. Smith was given jurisdiction over all England.

In the reign of Charles II., on the testimony of the gross impostor and proven perjurer, Titus Oates, six Jesuits were executed at Newgate, charged with conspiracy to murder the King, whilst three others died in prison from the effects of their sufferings. Under James II. they had a house near the Old Savoy Palace, and a free school, attended by two hundred and fifty pupils, was opened. Another school was started in the City, and a mission house established at Oxford, whilst at Durham, Bury St. Edmunds, Newcastle, Lincoln, Pontefract, and Norwich, they had schools, chapels, and missions. In the Revolution of 1688 these were plundered and destroyed, and the Jesuits, as in the days of Elizabeth, James I., and Cromwell, were obliged to fly for their lives, hiding themselves in woods or on the tops of hills by day, and only venturing to travel by night. Some of them were discovered and cast into prison, where they died. But though the old penal laws were enforced against them, there were three hundred and forty Jesuits in England in the year 1700.

In 1794 Thomas Weld, of Lulworth Castle, a pupil of the Jesuits educated in Belgium, invited them, when driven from that country by revolution, to settle down on part of his property at Stonyhurst, in Lanca-

shire, where they opened a school, and have since remained.

In a narrow stone-paved mews, known as Farm Street, faced and surrounded by stables, stands the first church this order has ever possessed in London. It is a handsome Gothic edifice with richly treated front, angle turrets, and circular windows in the gable. The site, though near Grosvenor Square, is obscure and unworthy of the building, but was accepted by the Jesuits at a period when dread of the order still lingered in the public mind, and religious tolerance was scarcely known. The Company of Jesus, as is their proper title—the name Jesuits being given them by Calvin—had in the first instance opened a chapel in a private house in Hill Street close by, but this becoming too small for a congregation chiefly composed of the English aristocracy and the wealthier classes, the building of the present church was begun and finished through their liberality. Interiorly, the edifice, designed by J. J. Scoles and decorated by Pugin, is remarkably handsome. Architecturally it belongs to the Early English decorative style. No rood-screen divides the nave from the sanctuary, which is therefore open to view, its rich gilding and elaborate carving coming into strong relief against the deep colour of its glittering walls. The high altar is a mass of white marble, with many pinnacles and wide-winged angels wondrously

carved, above which is a great Jesse window, crowded with saintly figures and gorgeous with glorious hues.

On Christmas Day the church was furthermore decorated with chains of evergreen swinging from pillar to pillar, and festooned against the walls; the high altar blazed with a hundred lights that reflected on polished marble and gilded cornices; and nave and aisles were thronged by a fashionably-dressed congregation. At eleven o'clock the organ, built over the principal entrance, burst into loud triumphant strains, as cross-bearer, acolytes, incense-carriers, sub-deacon, deacon, and celebrant—a goodly number in all—entered the church and advanced in stately procession to the sanctuary. The three priests, clad in vestments of gold brocade, stand at the altar steps, cross themselves, and begin the Mass, the choir singing Psalm xlii., when the celebrant, deacon, and sub-deacon recite, "I will go unto the altar of God, to God who giveth joy to my youth," etc. Then, with bowed heads, they repeat the "Confiteor" or confession, after which, ascending the altar steps, the priest blesses the incense, saying, "Mayest thou be blessed in whose honour thou shalt be burned.' Taking the censer, he, in preparation for the mystic rite about to be celebrated, incenses the altar above, below, and all round until fragrant clouds dim the glare of lights and turn to red and gold, to amber

and amethyst, as they slowly float upwards past the many-coloured windows through which the morning sun shines brightly.

The celebrant repeats the "Kyrie Eleison" (Lord have mercy on us), which the choir is already singing in plaintive tones: and when it has ceased, the priest, going to the centre of the altar, extends his arms and intones the "Gloria in excelsis Deo" (Glory be to God in the highest), which is immediately taken up by the choir, while the celebrant continues the prayer in silence, and then with the deacon and sub-deacon retires to the right-hand side of the sanctuary, where they remain seated till the singing is finished. The choir, like that of all other Catholic churches in London, is entirely composed of male voices, boys taking the soprano and contralto parts.

When the Gloria is finished, the priest and his attendants again approach the altar, where he, with upraised hands, turns to the faithful, and says, "Dominus vobiscum" (The Lord be with you), to which the choir responds, "Et cum Spiritu tuo" (and with thy Spirit), phrases which continually recur throughout the Mass. He now reads the Collect for the Day, after which the sub-deacon chants the Epistle, standing at the foot of the altar, the choir singing the Psalm, "Blessed art Thou, O Lord, who beholdest the deeps and sittest on the cherubim," etc. The deacon then takes the Book

of the Gospels, lays it on the altar, and, falling on his knees, repeats the prayer, "Cleanse my heart and my lips, O Almighty God, who didst cleanse the lips of the prophet Isaiah with a burning coal, and vouchsafe through Thy gracious mercy so to purify me that I may worthily announce Thy Holy Gospel, through Christ our Lord. Amen."

Rising, he takes the book, and kneeling again, holds it up to receive the blessing of the priest, who lays his hand upon the Gospels; then rising, he goes to the left of the sanctuary, accompanied by two acolytes, who stand at each side of him, the book being held by the sub-deacon. Having chanted the "Dominus vobiscum" and announced the Gospel he is about to read, the deacon makes the sign of the cross, first upon the book and afterwards upon his forehead, mouth, and breast, in which ceremony he is imitated by the people. He then chants the Gospel, saying at the conclusion, "Praise be to Thee, O Christ"; and the volume is carried by the deacon to the celebrant, who kisses it.

A sermon follows, during which the priests and people seat themselves; but this being ended, the former once more ascend the altar steps and the celebrant intones the first words of the Nicene Creed, which the choir takes up and continues. The priests repeat the Creed, and then, leaving the altar again,

seat themselves. At the singing of the words, "And became incarnate by the Holy Ghost, of the Virgin Mary, and was made Man," all kneel. The chalice has been placed on the altar, and the sub-deacon now unfolds and lays there likewise the Corporal, or fine linen cloth, on which the unconsecrated Host will presently rest, this being symbolic of the winding-sheet in which Christ was wrapped when placed in the tomb.

The choir having concluded the Creed, the priests return to the altar, and then begins the offertory of the Sacramental elements. With many accompanying prayers, the Host is laid upon the linen cloth, and the deacon pours wine and the sub-deacon a small quantity of water into the chalice, water, according to tradition, being mingled with the wine at the Last Supper. An offering is made of the Host and of the chalice, and then the sub-deacon receives the paten, a small circular silver plate, on which the consecrated Host will subsequently be placed. This he holds in the extremities of a veil or scarf encircling his shoulders, and descending the altar steps stands behind the priest, his hands somewhat elevated.

The celebrant, now taking the censer, incenses the bread and wine and the altar, repeating the Psalm, "Let my prayer, O Lord, be directed as incense in Thy sight: the lifting up of my hands at evening sacrifice,"

etc., at the conclusion of which he gives the censer to the deacon, who incenses both celebrant and sub-deacon and is himself in turn incensed by the thurifer, who subsequently, having offered it to the choir and to the congregation, returns to the sacristy attended by acolytes. The celebrant, now standing at the Epistle side of the altar, washes his finger-tips, repeating the Psalm, "I will wash my hands among the innocent: and will compass Thy altar, O Lord," etc., and then recites various prayers begging that the sacrifice about to be offered may be acceptable to God.

The choir, which has meanwhile been singing the Christmas anthem, "Adeste Fideles," now finishes, and the voice of the celebrant chants the following prayers, the choir responding in solemn and impressive tones: "The Lord be with you," "And with thy Spirit," "Lift up your hearts," "We lift them up to the Lord," "Let us give thanks to the Lord our God," "It is meet and just." The priest then chants a long prayer known as the Preface until he comes to the words, "Sanctus, sanctus, sanctus" (holy, holy, holy), which the choir takes up and sings in jubilant tones. Then comes the canon of the Mass, the word canon being given to indicate the fixed rule according to which the sacrifice of the New Testament must be offered. The Council of Trent states the canon to consist of "our Lord's very words, and of prayers

received from apostolic tradition, or piously ordained by holy Pontiffs." That in substance it comes from early times is shown by the facts that Pope Virgilius in the sixth century attributes it to the traditions of the Apostles; because the words of consecration with those which immediately precede them do not exactly correspond to the Scriptural narrative, and seem to represent an independent apostolical tradition; and because the list of saints mentioned consists merely of apostles and martyrs, a mark that the canon is earlier than the fourth century, coming from an age before the cultus of confessors had been introduced in addition to the earlier cultus of martyrs.

These solemn prayers include the consecration of the Sacramental elements, after which the priest kneels down to adore the Real Presence of Christ, and then raises the Host aloft that the people may worship likewise, the same observance taking place regarding the chalice, a bell being rung, incense offered, and the congregation kneeling with bowed heads the while.

The choir now sings the "Benedictus" while the celebrant prays in silence for the living and the dead, afterwards chanting the "Our Father," at the end of which the sub-deacon delivers the paten to the deacon, who in turn hands it to the priest, who

breaks the sacred Host into two parts, which he places on the paten, having first detached a small particle from one of them and put it into the chalice. Then bowing, he strikes his breast thrice and repeats the "Agnus Dei" (Lamb of God, who takest away the sins of the world, have mercy on me), and other prayers; when, turning to the deacon, upon whose shoulders he places his hands, he says, "Pax tecum" (Peace be with thee), which ceremony is repeated by the deacon to the sub-deacon. The celebrant, then taking both parts of the sacred Host into his right hand, and making with it the sign of the cross on himself, says, "May the body of our Lord Jesus Christ preserve my soul unto life everlasting." He then partakes of the Communion under both species. Water and wine are poured into the chalice and drunk, and various prayers said until he turns to the people and again chants the oft-repeated "Dominus vobiscum," after which the deacon, likewise facing the congregation, says, "Ite missa est" (Go, Mass is finished). The priest then, bowing before the altar, faces the people, and making the sign of the cross in the air, says, "May Almighty God, the Father, Son, and Holy Ghost, bless you," when he turns to the left-hand side, reads the Gospel of St. John, and ends the Mass.

To a large number of people the Mass is merely

a piece of mediæval superstition, a series of meaningless protestations, a pretext for ritual display; but to those within the Catholic Church it is a source of spiritual life, the veritable sacrifice of Calvary offered once more in atonement for sin, the sacrament of the Last Supper celebrated again, the means of mediation between earth and heaven, the union of God with man. According to the teachings of the Catholic Church, the rite founded by Christ in the Last Supper has since been celebrated in commemoration of Him and by His express desire in the Mass; the liturgy of which has been handed down by tradition from the Apostles and adopted in the earliest days of the Church, as can be proved from documentary evidence. In substance it is the same which is, and has been used all over the world. The belief in the Real Presence in the Mass, which was for centuries implicitly accepted and unquestioned until the days of Luther, is the authority for its celebration, and may be declared the foundation stone of the Catholic Church, the most wonderful institution the world has seen.

At the Presbytery at Farm Street sixteen Jesuits at present reside, the majority of whom were formerly clergymen of the Established Church. This body, upon whose heads a price was once set in this country, have now thirty-three establishments in England,

amongst which are six colleges. Their number, scattered over every country in the world, is estimated at something over ten thousand. They wear no distinctive habit like other orders in the Church, their founder desiring his followers to live in the world and mix with it that they might the better grapple with and overcome its evil. Their motto is "Ad majorem Dei gloriam." They may be briefly described as a congregation of ecclesiastics living according to definite rules, devoting their time to study, to the instruction of youth, to the conversion of the heathen, and to the combating of heresy. Its complex organisation and far-reaching power have alike been the terror and admiration of Courts and nations. The ordeal through which one wishing to become a member of the Company of Jesus must pass is searching and severe. Even before he is received as a novice, investigations are made into his mental and moral qualifications, his temper, disposition, and talents; whilst inquiries are also made concerning his family and friends. These proving satisfactory, he is admitted as a novice, providing he is over fourteen years old. He then passes a month in retirement, observing silence, seeking solitude, practising the spiritual exercises, and making a general confession of all the sins of his life. After this he enters the first novitiate, where he undergoes a special course of training with a view to his future duties,

submission to the will of his superiors being required above all things. If he comes out of this trial, which lasts two years, he is advanced a grade, and two years more are spent in meditation, self-examination, tending the sick, teaching the young, performing menial duties when required, by way of practising humility, and studying. If at the end of this time he is retained, he pursues a higher course of studies for some five or six years, and then if over eight-and-twenty, is allowed to study theology for about four years, after which, if he has gained the approval of his superiors and is over thirty years of age, he is permitted to take the vows of poverty, chastity, and obedience, when he becomes a Jesuit. He must renounce family, devote his property to the Church or to the poor, must never canvass for any office, or accept any ecclesiastical dignity, save when absolutely compelled by the Pope.

The society is divided into six ranks, consisting of novices, scholastics, temporal coadjutors, spiritual coadjutors, professed of the three vows, and professed of the four vows. Only those of the last two grades are eligible for the offices of the society. They form but a small number of the great body of which they are the pivot, and before reaching the rank must have passed their forty-fifth year and undergone thirty-one years' probation. These members are not resident

in one establishment or one country, but are scattered over the novitiate houses, colleges, professed houses, and mission houses. The Superior in each house or college must send a weekly report to their Provincial, not only regarding the members of the society, but concerning those with whom they have business relations. Of these reports an epitome is sent to the General, who also receives from the Superiors every three months, or sooner in cases of necessity, a summary of events which may balance or confirm the accounts already forwarded by the Provincials. The General, who is elected by the congregation of the society, receives the vow of obedience, appoints Superiors, and supervises the workings of the company of which he holds the reins. He keeps his office for life, but for grave reasons can be deposed or suspended, though such has never happened to any General since the foundation of the society. As teachers the Jesuits have no rivals. As early as 1546 they opened free day-schools in all their colleges. They have been the pioneers of progress; and have carried Christianity to China and Japan, Brazil and Paraguay, to the Hurons and Iroquois of North America. They have numbered amongst their body many famous mathematicians, astronomers, and chemists; whilst as martyrs they have joyfully laid down their lives for their faith, not only under the rulers of

barbarous peoples, but under Elizabeth and the Stuarts.

It is as difficult for those outside its pale to judge of the Catholic Church as it is to realise the hues and harmonies, purposes and designs of a painted window seen from behind its setting. Light is wanted to understand both; examination reveals the unexpected.

As a faith, Catholicity must be wholly accepted or totally rejected, for there can be no half measures. Than this, no higher proof can be given of its consistency. Private judgment must submit to spiritual direction, the darkness of doubt give way to guiding light—a fact which has bound the Church with an iron bond of faith, instead of allowing it to split into hundreds of different sects. Authority must be acknowledged, commands obeyed.

An explanation of the doctrines of the Church would fill a volume; but the truths concerning such teachings as are wilfully distorted or grossly misunderstood by outsiders may briefly be mentioned here. Misconceptions have chiefly arisen regarding the Infallibility of the Pope, Absolution, Indulgences, the Immaculate Conception, prayers to the Mother of Christ and to the Saints, and the use of sacred symbols and pictures.

All Catholics believe that in himself the Pope is

as other men, capable of error and liable to sin. In matters of morality, religion, history, or science, his personal opinion may be wholly wrong, his actions false, blamable, injudicious; but when, in solemn conclave with his cardinals, he defines an article of faith or imposes a belief he is inspired by the Holy Ghost and incapable of error. In one sentence the doctrine of the Infallibility is summed up by the Vatican Council: "That when the Roman Pontiff speaks *ex cathedrâ*—that is, when he, using his office as pastor and doctor of all Christians in virtue of his apostolic office, defines a doctrine of faith and morals to be held by the whole Church—he, by the Divine assistance promised to him in the blessed Peter, possesses that infallibility with which the Divine Redeemer was pleased to invest His Church in the definition of doctrine on faith or morals, and that therefore, such definitions of the Roman Pontiff are irreformable in their own nature and not because of the consent of the Church."

Absolution, or unbinding from sin, is a power given by Christ to His priests to remit sin, but only on certain conditions, these being a sincere repentance on the part of the penitent, the intention of amendment, the promise to avoid the occasions of sin, restitution to those defrauded, reparation to those injured, the refutation of calumnies, etc. The words used by the priest are: "I absolve thee from thy sins in the name

of the Father, and of the Son, and of the Holy Ghost. Amen."

Indulgence neither remits the guilt of sin nor the eternal punishment which is its penalty. It cannot be bought, and it does not give permission to sin in the future. After crime has been forgiven by absolution, and escape from everlasting punishment secured, a temporal debt may remain due for which penance is imposed. This is cleared by a grant of indulgence earned by acts of charity, the recital of certain prayers, the attendance at certain ceremonies, or voluntary mortifications. It by no means exempts the penitent from making restitution. By the performance of good deeds the justice of God is satisfied, and indulgence from the penalty of crime gained. Such indulgence may be offered for the departed, that their sorrowful condition in purgatory may be shortened or ended. In other words, indulgence is "a remission of the punishment which is still due to sin after sacramental absolution, this remission being valid in the court of conscience and before God, and being made by an application of the treasure of the Church on the part of a lawful superior."

With regard to the Immaculate Conception, the Catholic Church teaches not that there was anything miraculous in the generation of the Virgin Mary, but

that her soul was without stain or original sin from the moment of her conception. That for sake of Him who was born of her, she was sanctified in the womb of her mother, as Christian children are sanctified at the baptismal font. To Catholics, comparison of this exemption from original sin with the sinlessness of the Divine nature would be blasphemous. To Christ, sin was a physical impossibility; Mary was made sinless by the grace of God. A summary of this doctrine is best given in the words of Bossuet, who addressing Christ, says: "Thou art innocent by nature, Mary only by grace; Thou by excellence, she only by privilege; Thou as Redeemer, she as the first of those whom Thy precious blood has purified."

No Catholic worships the Mother of God or the Saints, adoration being alone given to God, and not to His creatures. But they who by sanctity have approached near to Him and obtained His favour, are asked to make intercession for sinners. The Council of Trent teaches that "the Saints reigning with Christ offer their prayers for men to God; that it is good and useful to call upon them with supplication, and in order to obtain benefits from God through Jesus Christ, who alone is our Redeemer and Saviour, to have recourse to their prayers, help, and aid." The form of prayers used in addressing the Saints differs from

that offered to God. The Roman Catechism says: "We pray God Himself to give good, or free us from evil things; we ask the Saints because they enjoy God's favour, to undertake our patronage and obtain from God the things we need. Hence we employ two forms of prayer, differing in the modes of address, for to God we say properly, 'Have mercy on us, hear us'; to the Saints, 'Pray for us.' Or, if we ask the Blessed Virgin or the Saints to have pity on us, we only beseech them to think of our misery and help us, by their favour with God and their intercession; and the greatest care must be taken by all not to attribute what belongs to God to any other."

Crucifixes, statues, and pictures of Christ and His Saints, which have been in use throughout the whole history of the Church, are not and have never been objects of worship, but a means of symbolic or pictorial instruction. The second Council of Nicæa states that the honour given to them is referred to the objects which they represent, "so that through the images which we kiss and before which we uncover our heads and kneel, we adore Christ and venerate the Saints whose likenesses they are." The learned theologian Pelavius says the Council "could not have declared more expressively that the cultus of images is simply relative; that they are not in themselves, and strictly

speaking, adored or honoured, but that all adoration and veneration is referred to the prototypes, inasmuch as images have no dignity or excellence to which such honour properly appertains."

THE CHILDREN OF ISLAM.

FEAST OF THE PROPHET AT ALGIERS.

It is the 10th of November, the date of the great Moslem feast, celebrating the birth and death of the prophet Mohammed, which are said to have occurred on the same day of the same month in their respective years, and on the same day of the week, a notable coincident in a remarkable life.

The sky above the hill-crowned town of Algiers is a dome of cloudless blue, warm with yellow sunlight that smiles upon the verdant land, flashes upon the snow-capped heights of the distant Djurdjura mountains, and sparkles on the waveless waters of the Mediterranean like a ceaseless shower of dazzling gold.

For eight days past the Arabs have held high festival. Tall, sinewy, and supple, with crimson fez or snowy turban bringing into relief the ivory pallor of their complexions, dressed in loose trousers, vest,

and jacket of vermilion, orange, or violet cloth profusely embroidered with gold or silver braid; the poor in white cotton shirts reaching to the ankles, or in pantaloons of voluminous folds, they have, like happy children, sauntered hand in hand in the public gardens, listened to the story-tellers in the cafés, ridden barebacked horses, gambled under the shade of odorous palm-trees, and attended the frenzied fêtes of the Aissaoui brotherhood.

For the past week innumerable cafés have been illuminated every evening with coloured lamps and tiny wax candles, decorated with flowers and marengo branches, made fragrant with incense and mirthful with the sounds of music. But to-day the children of Islam flock in numbers towards the mosques, which in Algiers are but four, though before the conquest of the town by the French they are said to have outnumbered a hundred. The two principal mosques stand almost side by side, and are attended by those respectively belonging to the Hanefite and the Malekite sects. The former, Djamää el Djedid, to which the writer was invited on this occasion, faces the Place du Gouvernement, and is merely divided by a road at the back from the sea. It is supposed to have been erected in the year 1660, being designed by a Genoese architect in the form of a Greek cross, for which he was put

to death by the Dey. It is surmounted by a square tower, crowned by a large white cupola, four smaller towers adorning the corners.

The Djamää el Djedid mosque is approached by a court, which near the entrance is crowded by the poor and afflicted. Blind beggars in their ragged robes raise their sightless eyes and mutter prayers and supplications; semi-nude children, with outstretched hands, stand beside the lame and those paralysed; old women with half-veiled faces ask alms in piteous tones. At the far part of this spacious court is a fountain, where a plentiful supply of water falls into a wide, time-stained marble basin; and here those who have not already performed their ablutions at home make themselves clean before entering the sacred edifice. As prayers are not acceptable when coming from one in a state of uncleanness, washing is regarded as a religious act, and the prayers which accompany it are numerous. These begin by giving praise to God, "Who hath sent down the water for purification, and made El-Islam to be a light and a conductor and a guide to Thy gardens, the gardens of delight, and to Thy mansion, the mansion of peace!"

With the right hand water is thrown into the mouth and up the nostrils thrice; the face is cleaned as many times, likewise the upper part of the head, the hands and arms, the feet and ankles, pious ejacu-

lations being repeated the while. Having thus purified and prepared himself, the Moslem then advances towards the mosque, and, removing his shoes, that nothing unclean may touch the floor, places them sole to sole, and lays them near the spot where he intends to pray or at the base of a pillar, the upper part of the shoes resting on the ground. His aspect is dignified, solemn, and reverential, for he has entered a building dedicated to the worship of God, and in his manner and movements, betrays the respect he feels, in this way setting an example to many Christians.

The interior of the mosque is extremely plain and simple, no effort being made to adorn its walls, which are merely whitewashed, and covered to the height of five feet from the ground with matting. At the far end is a semicircular niche, called the Mihrab, indicating the direction of Mecca, where the Prophet was born over thirteen hundred years ago.

Facing the Mihrab is a raised platform, on which supported by a stand rests a copy of the Koran, and to the right is the mimbar or pulpit. Rows and rows of white columns, united by semicircular Moorish arches, divide the building into naves; here and there lamps hang suspended from the roof; the floor is completely covered by matting.

Crossing the threshold, the follower of the Prophet

says, "O Creator, open the doors of Thy compassion." The Koran states that "He only should visit to the Masjids of God who believeth in God, and the last day, and observeth the prayers, and payeth the legal alms and dreadeth none but God." Moreover, the book says: "O children of Adam, wear you goodly apparel when you repair to any mosque."

The prayers of a man in his own house are equal to the reward of one prayer, whereas one prayer in the mosque equals the reward of twenty-five prayers said elsewhere. Therefore, on entering the sacred building, those who have not already performed the morning devotions enjoined on all Moslems, now hasten to fulfil that duty. Standing upright, the worshipper with his face turned towards the Mihrab, his arms by his sides, his hands joined, the left within the right, his eyes lowered and gazing on the spot he will presently touch with his forehead, begins: "I seek refuge with God from Satan the accursed," and then repeats the opening chapter from the Koran—his sacred book, which he believes to contain the final revelations made by God to Mohammed through the medium of the angel Gabriel. He then bows his head and his body, placing his hands on his knees, and taking care that in all his movements the toes of his right foot must not be changed from the spot in which they were first placed, and that the left

foot should be shifted as little as possible. He now repeats the ejaculations: "God is most great. I extol the perfection of my Lord the great. May God hear him who praiseth Him. Our Lord, praise be unto Thee." After this he raises himself, saying, "God is most great"; repeating the same words as he goes down on his knees, spreads his hands upon the ground, and lays his head between them in sign of subjection, saying, "I extol the perfection of my Lord the most High," which is repeated thrice.

Still kneeling, he raises his head and body, and rests upon his heels, his hands upon his thighs, when he again says, "God is most great!" at which he once more touches the ground with his forehead, and whilst in that position again repeats the exclamation. He then slowly and reverently goes over the same prayers, to which he adds, "I testify there is no Deity but God; and I testify that Mohammed is His servant and His apostle." After which, looking over each shoulder, and addressing the two guardian angels who watch, guard, and record his actions, he says, "Peace be on you and the mercy of God." Four angels are held by God in peculiar favour, and regarded by the Moslem with special reverence: Gabriel, who communicated the Divine decrees to the Prophet; Michael, who watches over his people; Azrael, the Angel

of Death, who parts men's souls from their bodies; and Iserafel, who will summon the world to judgment on the Resurrection Day. He then concludes by praying for such special benefits as he desires, whilst he holds his hands open, gazes into their palms, and finally draws them over his face from the forehead to the chin.

Having finished his private prayers, which are generally said near a pillar or wall, that nothing may come before him and distract his attention, he joins the other worshippers, who row after row, sit upon the ground facing the Mihrab. The service begins with the Imam reading, or rather reciting, in a slow, monotonous, but not unmusical voice, a chapter from the Koran, after which the congregation rises, whilst he says, "Verily, God and His Angels bless the Prophet. O, ye who believe, bless him, and greet him with salutation," to which a voice from out the ranks answers, "O God, bless, and save, and beatify the most noble of the Arabs and Agam, the Imam of Mecca, and El Medeeneh, the Temple, to whom the spider showed favour and wove its web in the cave; and whom the dabb (lizard) saluted; and before whom the moon was cloven in twain; our lord Mohammed and his family and companions."

At this part of the service a young lad clothed in soft white garments enters, bearing a silver vessel with

a perforated top, from which clouds of incense rise, and hands it to the Imam, who raises it on high several times, until the air around him darkens and grows weighty from fragrance. Incense is not introduced at the usual services, but only on high festivals. Ejaculations that form part of the private prayer already mentioned are then chanted solemnly and slowly by the grey-bearded Imam, and repeated by the congregation. He then ascends the pulpit, and sitting on the uppermost step, delivers a sermon regarding the character and achievements of the Prophet, which lasts about half an hour, and concludes by an exhortation to the faithful to obey the laws Mohammed has given his followers.

Descending to the platform, the Imam again reads selections from the Koran in a sonorous and impressive voice, after which those present, in silent prayer, with bowed heads and extended hands, implore the favours they most need. The broad yellow beams of the noon-day sun pour in through wide white arches opening on the court; the fountain murmurs musically as it falls in its marble basin, and now and then a shrill cry of a martelet pierces the drowsy air. The effect of these worshipping figures, wrapped in their white burnous, with here and there the saffron robe of one who has lived in Cairo; the crimson-hued kaftan of an Indian, or the bright green garment indicating a descen-

dant of the Prophet, is singularly picturesque and impressive.

After some moments the Imam's voice is raised in exhortation. "Know," he says, "the present world is a transitory abode, and that the world to come is a lasting abode. Make provision, therefore, and prepare for your reckoning and standing before your Lord; for know that ye shall to-morrow be placed before God, and reckoned with according to your deeds. And before the Lord of Might, ye shall be present, and those who have acted unjustly shall know with what an overthrowal they shall be overthrown!" Then with a prayer the service concludes, the worshippers murmuring as they depart, "O Lord, we supplicate Thy munificence."

No women are present during the services at the Algerian mosques; for though the Prophet did not actually forbid their presence, yet their absence is considered advisable lest they might cause distraction. Therefore, on Fridays and feast-days they gather in numbers in the cemeteries, where in their white garments they sit ghoul-like round the graves chatting, praying, and feasting: or they frequent the shrines of the marabouts or saints. Above the tombs of the latter are built small mosques or shrines, domed and highly decorated. Not only the tombs, but the walls are hung with draperies of silk and satin of gorgeous hues, worked

with inscriptions in silver and gold. Ostrich eggs are suspended from the ceilings, as are likewise lamps, whilst candles burn above and around the spot where the deceased lies. Rich odours are in the silent air, and on the floor are figures bowed in prayer. Offerings of candles, oil, and money are made. Those suffering from sores or accidents rub the parts afflicted with oil from the lamps, made sacred from their proximity to the shrine; whilst bottles of water are placed beside the tombs by those who believe that healing properties will be given to the liquid.

The great principle of the Mohammedan religion is submission to the Divine Will in all things; from the practice of which arises the supreme content and calm dignity of the followers of Islam. Its teachings as revealed by Mohammed, together with the explanations of his followers, are contained in the Koran, and regarded by the followers of the Prophet as the infallible word of God. Its faith consists in belief in the Unity of God; the Angels; the Inspired Book; the Inspired Prophets; the Day of Judgment; and the Decrees of God. The Creed is brief: "There is no Deity but God, and Mohammed is the Prophet of God." Five times a day is the Mohammedan required to pray; and for thirty days in the month of Ramazan must he fast; in alms he must give a fortieth part of his income to the poor; if in his liberality he gives

more than is required of him, great will be his reward, for "Prayer will bring a man half-way to God, and fasting to the door of the palace, but it is to alms he will owe his admission"; if possible he must make a pilgrimage to Mecca; and he is forbidden to eat the flesh of swine, or to drink intoxicating liquors. Marriage is not a sacrament, but a religious act requiring the presence of two witnesses. A wife need not accompany her husband to another country, but in his absence he must support her. When finding it impossible to dwell together in peace, arbitration is sought, but if harmony does not result, then divorce is permitted by judgment, when the husband has to give the wife a dowry named by her at marriage. A man may marry four wives providing he can behave with equal love and justice to them all; if not, he is commanded to marry one wife only. Adultery is severely denounced.

Mohammed, who came of a race said to descend from Ishmael, was born about the year 570, at Mecca. He was called Mohammed, "the praised one," and his birth gave joy to many. At his entrance into the world, the palace of Chosroes was shaken, the fires of the Persians extinguished, and the waters of Lake Sawah sank. His mother dying in his sixth year, he was reared by an uncle, and taken by him on a journey to Busra, where he met a Christian monk who predicted that great dignity awaited him. The insight he here

received into the beliefs and teachings of Christianity and Judaism, is said first to have opened his spiritual sight to the gross idolatry and degraded habits of his own people.

His youth, which was blameless and gentle, was spent upon the hills tending sheep and goats; and subsequently comparing his early days to those of Moses and David, he declared "there has been no prophet who hath not performed the work of a shepherd." When five-and-twenty he went into the service of a rich widow, Khadijah, in whose interests he journeyed to Aleppo and Damascus, and again mixed amongst Jews and Gentiles. Soon after, he married Khadijah, and whilst she lived he had no other wife. Their marriage, notwithstanding the disparity in their years, resulted in happiness; but occasionally melancholy seized upon him when he witnessed the idolatry of his race, and he became perplexed by the mystery of life and the destiny of man. There were hours when he fell into ecstatic reveries, in one of which he beheld an angel. He was at the time living in seclusion in a cave where he had retired to worship. The angel presenting him a book asked him to read, whereon he replied, "I am not a reader." Thrice was the same request made and a like answer given, when the angel spoke some verses, which Mohammed repeated with a trembling heart. Then he returned to his home

and cried out to Khadijah, "Wrap me up, wrap me up," and she did as she was bid, and when his fear was dispelled, he told her what had occurred; adding he was afraid he should die. She told him, "No, it will not be so, I swear by God. He will never make thee melancholy or sad. For you are kind to your relatives, you speak the truth, you are faithful in trust, you bear the afflictions of the people, you spend in good works what you gain in trade, you are hospitable, and you assist your fellow-men." Then she took him to Waraqah, the son of her uncle, to whom was told what had happened, who answered, "This is the Namus which God sent to Moses. O would to God I were young in this time, and would to God I were living at the time of your people turning you out." Mohammed asked, "Will my people turn me out?" and Waraqah answered, "Yes. No man has ever come as you have come and not been held in enmity; but if I should live to that day, I will give you great help!"

Waraqah died soon after, and Mohammed became so melancholy that he wished to throw himself from the top of a hill. But after some time, as he lay stretched upon his carpet wrapped in his garments, the angel came again and said, "O, thou enwrapped in thy mantle, arise and preach." Then he believed himself a prophet of God, sent to rescue His people

from idolatry and teach them to know the Lord. Henceforth the revelations he received were the word of God, and his utterances the result of inspiration. He now proclaimed his mission, and his first converts were his wife and his adopted children. Soon his followers increased in number, and hostility was aroused amongst his neighbours who still worshipped idols. Whilst a young convert named Said was leading a party of Moslems in prayer, he was attacked, and in defending himself struck one of his assailants with a camel goad, when blood first was spilt in defence of the new faith. After a while Mohammed's life was threatened and he fled to Medinah, where his preaching was tolerated. Here he built a mosque, and in a short time became chief of the city. Strengthened by the number of his followers he began hostilities on his persecutors, and in his first battle routed a force more than three times greater than his own. With words, if not with deeds, Mohammed sought to fortify his followers. Those who fell in his cause earned Paradise; when a piercing wind swept across the valley, he declared it was "Gabriel with a thousand angels flying as a whirlwind at our foe"; another blast and it was "Michael, and after him Seraphil, each with a like angelic troop." This was the first of many battles fought by the followers of Islam, which extended over a number of years and resulted in the gradual

submission of Arabia, and the acknowledgment of the temporal and spiritual supremacy of the Prophet. After great struggles victory crowned him, and then death awaited him. In his last illness he was racked by pain. "I swear by Him in whose hands is my life," he exclaimed, "that there is not upon the earth a believer afflicted with any calamity or disease, but the Lord thereby causeth his sins to fall from him, even as leaves are shed in autumn from a tree." On the day of his death, which happened in the year 632, when he had reached his sixty-fourth year, he had entered the mosque, prayed with and preached to his people. He then retired to the apartment of Ayesha, one of his eleven wives, and lay down upon his bed, Ayesha resting his head upon her bosom. With his last breath he spoke of eternity in Paradise, pardon, and the blessed companionship on high. His body being washed and perfumed was laid in a grave within the house of Ayesha, and under the bed on which he died, the spot now known as the Hujrah or chamber at Medinah.

In the religion he formulated he borrowed largely from the teachings of both Christians and Jews with whom he mixed, and whom he finally denounced. His faith, according to the traditions, is but a continuance of the principles established by Adam, Noah, Abraham, and Christ, as well as by other inspired

teachers; for God had sent no fewer than three hundred and thirteen apostles into the world to reclaim it from superstition and infidelity. The revelations of these great prophets are generally supposed to be lost; but God, it is asserted, has retained all that is necessary for men's guidance in the Koran. Mohammedism is said to owe more to Judaism than to Christianity, it being an adaptation of the former to the needs of the Arabians. The Koran states that Abraham was neither a Jew nor a Christian, but a Hanif, a Moslem. Mohammed taught that Jesus Christ was miraculously born of the Virgin Mary, who conceived by the Holy Spirit, for an angel said to her, "O Mary! verily God announceth to thee the Word from Him; His name shall be Messiah Jesus, the son of Mary, illustrious in this world and in the next, and one of those who have near access to God; and He shall speak to men alike when in the cradle and when grown up; and He shall be one of the just." Traditions also state that "the only two persons born into the world who have not been touched of the devil are Mary and her son Jesus."

The birth of Christ as recorded differs in detail, though not in principle, from the narration of the Gospels. Mary "conceived Him and retired with Him to a far-off place, and the throes came upon her by the trunk of a palm. She said, 'Oh, would that I

had died ere this, and been a thing forgotten, forgotten quite.' And one cried to her from below her, 'Grieve not thou; thy Lord hath provided a streamlet at thy feet; and shake the trunk of the palm-tree toward thee; it will drop fresh ripe dates upon thee. Eat them and drink, and be of cheerful eye. And shouldst thou see a man, say, "Verily I have vowed abstinence to the God of mercy, to no one will I speak this day."' Then came she with the babe to her people bearing Him." The infant speaks, and says God has made Him a prophet, has enjoined on Him prayer and almsgiving, and to be dutiful to her that bore Him. Subsequently He performs miracles, giving life to a clay figure of a bird, healing the blind, curing the leper, raising the dead; and strengthened by the Holy Spirit He proclaims His mission, but foretells the coming of another prophet whose name should be Ahmad. Some believed in Him, some were infidels, "yet, if God had pleased, they would not have thus wrangled; but God doth what He will." The Jews plotted and God plotted; "but of those who plot is God the best." The Jews imagined they had put Him to death, but were mistaken, for another was mysteriously substituted in His place. Sale, in his "Notes on the Koran," says: "The person crucified some will have to be a spy that was sent to entrap Him; others that it was one Titian, who by the direction of Judas,

entered in at a window of the house where Jesus was, to kill Him; and others that it was Judas himself, who agreed with the rulers of the Jews to betray Him for thirty pieces of silver, and led those who were sent to take Him. They add that Jesus after His crucifixion in effigy, was sent down again to the earth to comfort His mother and disciples, and acquaint them how the Jews were deceived, and was then taken up a second time into heaven. It is supposed by several that this story was an original invention of Mohammed's; but they are certainly mistaken, for several sectaries held the same opinion long before his time." The Koran declares Jesus Christ will come again on earth, a just King; that He will kill swine, break the cross, and remove the poll-tax from the unenfranchised; that hatred, envy, and malice will go from man; that wealth will be so abundant nobody will accept of it, and the people will say, "Come in front and say prayers for us"; then after spending forty-five years upon earth, He will die and be buried beside Mohammed.

The hell described in the Koran is a place of torture, where the damned will be burnt at a scorching fire, made to drink from a fountain fiercely boiling, have no food but the fruit of a bitter thorn, which shall neither fatten nor appease their hunger. Transgressors will abide therein for ages, the fire

extending to their ankles, knees, waists, or shoulders, according to their offences. Hell burnt a thousand years and became red; burnt another thousand years and became white; yet another thousand years and became black. "Thus hell fire is black and dark, and never has any light." There is also a purgatorial hell, through which all Moslems must pass before entering into Paradise. Reaching Paradise, they will recline on bridal couches clad in silken robes. "Nought shall they know of sun or piercing cold; its shades shall close over them, and low shall its fruits hang down; and vessels of silver and goblet-like flagons shall be borne round among them—flagons of silver whose measure themselves shall mete. And there shall be given to drink of the cup tempered with zangabil, from the fount therein whose name is Salsabil. Blooming youths go round among them. When thou lookest at them thou wouldst deem them scattered pearls; and when thou seest this thou wilt see delights and a vast kingdom; their clothing green silk robes and rich brocade; with silver bracelets shall they be adorned; and drink of a pure beverage shall their Lord give them. This shall be your recompense."

Mohammed was the founder of an empire and a religion; a poet whose book is pure in style and

wise in precept; a warrior who subdued a barbaric people, and led them from the darkness of paganism to the light of knowledge concerning one true God. To-day one hundred and seventy millions are estimated to follow the creed he taught.

THE CATHOLIC APOSTOLIC CHURCH.

SUNDAY MORNING AT GORDON SQUARE.

In the beginning of this century there rose up from the people a young Scotch Presbyterian minister named Edward Irving, whose noble ambition it was to draw men towards God. He had been bred amongst the silent lonely moors and wild heather-clad hills of his native land, which had fed the imagination and fostered the mysticism characteristic of him from the beginning. At thirteen he became a student of Edinburgh University with a view to entering the Scottish Church. After passing his early years in preaching to various flocks, acting as schoolmaster, and serving three years as curate of St. John's, Glasgow, under Dr. Chalmers, he was invited to take charge of a congregation of fifty souls who worshipped in the Caledonian Chapel, Cross Street, Hatton Garden, London. In his farewell sermon preached in St. John's, the key-note of those desires which afterwards led to such remarkable consequences was struck. He protested against the manner of

preaching then practised in the Presbyterian Church, and pleaded, "not in defence of ourselves, but on behalf of our brotherhood, and of the ancient liberty of prophesying, against those narrow prescriptive tastes, bred not of knowledge, nor derived from the better days of the Church, but in the conventicle bred. We are pleading against those shibboleths of a sect, those forms of words which do not now feed the soul with understanding, but are, in truth, as the time-worn and bare trunks of those trees from which the Church was formerly nourished, and which have now in them neither sap nor nourishment. We are pleading for a more natural style of preaching, in which the various moral and religious wants of men shall be met, artlessly met, with the simple truths of revelation delivered as ultimate facts not to be reasoned on, and expressed as Scripture expresses them; which conjunction being made and crowned with prayer for the divine blessing, the preacher has fulfilled the true spirit of his office."

Naturally gifted as an orator, he had improved his style by a careful study of St. Chrysostom, the Christian Plato; of Jeremy Taylor, the English Chrysostom; and of Hooker, the Bacon of the Church, and declared that as far as possible he strove to imitate "the splendour of those lasting forms of speech which Hooker, Bacon, and Milton chose for the covering of their everlasting thoughts."

After a preliminary trial the hard-headed, high-handed Presbyterians who assembled in Cross Street Chapel accepted him as their pastor, neither knowing nor caring that in this young minister they possessed a great-hearted enthusiast whose strong soul soared high in search of truth; a preacher whose eloquence stirred men's thoughts; a man capable of sublime self-sacrifice; a visionary whose fervid faith pierced heaven itself.

In 1821 he began his ministry in London, and in three months his congregation increased from fifty to fifteen hundred. His fame spread and soon his brilliant oratory, picturesque imagery, and burning zeal drew crowds of the most cultured, thoughtful, and famous men and women in the great capital. Others had prepared themselves for the teaching of miners, bargemen, and gipsies by apprehending their way of receiving and estimating truth, and why not he fit himself for teaching imaginative, legal, scientific, and political men who bear the world in hand? Such men as Brougham, Canning, Mackintosh, and Wilberforce were amongst his hearers. Twice on Sundays long lines of carriages blocked Cross Street, and it was found necessary to give admittance only by tickets.

At this time the struggle for Catholic Emancipation agitated the public mind; the wise foresaw great changes were at hand in the enlargement of religious

thought, the spread of toleration, the impetus given to social reformations. Edward Irving's susceptible temperament was touched by the restlessness of the period, and his vivid imagination rushing forward, he asserted that Babylon was foredoomed, and predicted that in twenty years "the sanctuary would be cleansed in Jerusalem, and the power which then polluted it would be scattered." Presently he went further and asserted the Millennium was not far removed and the resurrection of the righteous was at hand—an idea probably received from reading a work by Juan Joshephat Ben Ezra, a converted Jew, which Irving had translated and published. His discourses, crowded with richest imagery and brilliant with exquisite beauty, were now tinged with an undertone of melancholy and of mysticism that fascinated the mind and subdued the reason.

The fashionable world having satisfied its curiosity concerning the young preacher, the crowds which once attended his sermons gradually subsided, leaving behind however, a large congregation who built him a church in Regent Square, St. Pancras, of which he took possession in 1827. About this period he entered on a new phase which eventually led him further than he had at first anticipated; for he now began to preach the doctrine that "our Lord took upon Him our fallen and sinful flesh, but never in Him sinful or fallen, with like appetites and desires as are found in us," but by the

power of the Holy Ghost was sanctified and preserved from sin. This theory aroused the Church to bitter indignation; but the denunciations of the press and pulpit only served to confirm him in his beliefs and statements. The Scottish Presbytery in London took notice of the departure, over which various discussions were held, and concerning which no decision was immediately reached.

Meantime, Irving became assured that the spiritual gifts of the Apostolic age were neither exceptional nor confined to a period: that they belonged to the Church in every century, and had merely been kept in abeyance through lack of faith, but would be restored to mankind at the second coming of Christ. This belief was shared by others, amongst whom were many devout clergy and laity who had been assembled by the late Henry Drummond, M.P., at Albury Park, to study the prophetic Scriptures. In his sermons Edward Irving declared "the Holy Ghost ought to be manifested among us all, the same as ever He was in any one of the primitive Churches." This opinion was shared by his assistant, the Rev. Alexander Scott, who was even more convinced that the spiritual gifts ought still to be exercised in the Church, and that all were at liberty and indeed bound to pray for them, as being baptized into the assurance of the gift of the Holy Ghost. Whilst impressed by this belief Mr. Scott

was called down to Scotland, and there opened his mind on the subject to some religious people, amongst them being Mary Campbell, a young peasant girl living removed from the world, on whose spiritual mind and ardent temperament his words made deep impression. Her sister had some months previously died of consumption, and Mary, it was believed, was now being hustled into an early grave by the same unrelenting malady which they had inherited. Mary Campbell was gifted with a heroic mind, for whilst her relations expected her death, she dreamt of converting the heathen, and prepared to receive the Holy Spirit like the Apostles of old, that she might be aided in her mission. On a certain Sunday in March, 1830, a surviving sister and a female friend spent the day in fasting, humiliation, and prayer, "with a special respect to the restoration of the gifts" of the Holy Ghost. As Mary lay on a sofa in the hushed atmosphere of a Sabbath evening and in the subdued light of a sick room, her sister and her friend praying fervently, the Holy Ghost "came with mighty power upon the sick woman as she lay in her weakness, and constrained her to speak at great length, and with superhuman strength, in an unknown tongue, to the astonishment of all who heard, and to her own great edification and enjoyment in God."

The gift was not confined to Mary Campbell, but

was received by another invalid, Margaret Macdonald, residing in the vicinity, and spread from her to her brother, who felt himself forced to bid her arise and stand upright, on which she left her bed, from which she had expected to be removed to the kirk-yard. Giving the same command to Mary Campbell she likewise declared herself whole, and magnified God. Henceforth, seemingly robust and healthy, she discoursed to crowds who congregated round her, gave utterances to prophecies, and spoke in strange tongues. The news of these wonders reaching Edward Irving in London, it seemed as if the hopes he had long cherished were about to be realised; as if the Apostolic powers were now to be restored. A number of men, almost all of whom were members of the Church of England, immediately set out for Port Glasgow to inquire into the reports, and having there witnessed the phenomena and satisfied themselves of their true character, they returned and reported to Irving what they had witnessed.

Wistful, anxious, fervid, he regarded these occurrences as the herald of wonders destined to restore faith to the unbelieving, to confuse the sceptic, and to regenerate the world.

For surely the dawn of spiritual light was already flushing the misty horizon, and would soon rise revealed to all. Believing in supernatural powers which the

understanding of man cannot fathom or limit, or science itself analyse or explain, he prepared for fresh miracles. Soon two of his congregation received the gift of tongues and prophecy, which had been earnestly prayed for and anxiously expected. This outburst occurred whilst some members of the Church were holding a meeting in the house of Mr. Dodsworth, in order that the General Assembly of Scotland, which was then about to try Edward Irving for his statements concerning the nature of Christ, might be guided by the Lord. Speaking of the manifestation, Irving writes: "I would not have rebuked it, I would have sympathised tenderly with the person who was carried in the Spirit and lifted up; but in the Church I would not have permitted it. Then in process of time, perhaps at the end of a fortnight, the gift perfected itself, so that they were made to speak in a tongue and to prophesy—that is, to set forth in English words for exhortation, for edification, and comfort, for that is the proper definition of prophesying, as was testified by one of the witnesses." He now set himself to investigate the phenomena manifested through men and women of blameless lives and honourable characters, all known to himself, praying that light might be given him. In all the utterances he could detect nothing that was contrary to sound doctrine, but saw everything tending to edification and comfort, "and beyond these there

are no outward or visible signs." That he was scrupulously careful in his examinations cannot be doubted by those who have read the life of this man, whose heart was consumed by love of truth, whose spirit was devoid of personal vanity; but in believing the wonders, he recognised that his fervent prayers had been answered, and his vivid faith that the Spirit of God dwelt in His Church was confirmed. After considerable hesitation he, urged by the inspired utterances, consented to permit those gifted with tongues to speak in the Church. News of the prophecy and miracles spread through the town and drew crowded and curious congregations to see the sights and hear the sounds. One witness tells of recognising the voice of a young woman, who, finding she was unable to restrain herself and respecting the regulation of the Church, rushed into the vestry and gave vent to utterances; whilst another from the same impulse ran down the side aisle and out of the church by the principal door.

The sudden, doleful, and unintelligible sounds, being heard by all the congregation, produced the utmost confusion; the act of standing up, the exertion to hear, see, and understand, by each and every one of perhaps fifteen hundred or two thousand persons, created a noise which may be easily conceived. Mr. Irving begged for attention, and when order was

restored, he explained the occurrence, which he said was not new, except in the congregation, where he had been for some time considering the propriety of introducing it; but though satisfied of the correctness of such a measure, he was afraid of dispersing the flock; nevertheless, as it was now brought forward by God's will, he felt it his duty to submit. A member of the congregation, a Mrs. Hamilton, gives a graphic account of the scene which took place the same evening. There was a tremendous crowd, and the galleries were packed. "From the beginning of the service there was an evident uproariousness, considering the place, about the doors, men's voices continually mingling with the singing and the praying in most indecent confusion. Mr. Irving had nearly finished his discourse when a lady spoke. The people heard for a few minutes with quietness, comparatively. But on a sudden a number of the fellows in the gallery began to hiss, and then some cried silence, and some one thing and some another, until the congregation, except such as had firm faith in God, were in a state of extreme commotion. Some of these fellows (who, from putting all the circumstances together, it afterwards appeared were a gang of pickpockets come to make a row) shut the gallery doors, which I think was providential, for had any one rushed and fallen, many lives might have been lost, the crowd was so great. Mr. Irving im-

mediately rose and said, 'Let us pray,' which he did, using chiefly the words, 'O Lord, still the tumult of the people,' over and over again, in an unfaltering voice. This kept those in the pews in peace, none attempted to move, and certainly the Lord did still the people. We then sang, and before pronouncing the blessing, Mr. Irving intimated that henceforth there would be morning service on the Sunday, when those persons would exercise their gifts, for that he would not subject the congregation to a repetition of the scene they had witnessed. He said he had been afraid of life, and that which was so precious he would not again risk, and more to a like effect. A party still attempted to keep possession of the church. It was very difficult to get the people to go, but by God's blessing it was accomplished."

This singular power, known as the Gift of Tongues, suddenly and without warning seized upon certain members of the congregation. Mr. Baxter, who subsequently seceded from the Church, narrates that it fell upon him whilst alone at his devotions, when, he adds, "the utterance was so loud that I put my handkerchief to my mouth to stop the sound, that I might not alarm the house." Women spoke with an astonishing power of voice such as they could not command in their normal condition. Some of the utterances were wholly unintelligible, others were

in English. The former were frequently taken down phonetically, and on being submitted to learned linguists were declared a collection of incoherent sounds. The expressions which were understood contained warnings, exhortations, and prayers. The judgment of Christendom was foretold, the advent of Christ predicted; when the living saints would be caught up to meet Him, and the dead saints would be raised.

To Edward Irving the mystic world, more real to him than that on which he dwelt, seemed ready to open its gates to his straining gaze and reveal the dazzling glory and wondrous power of which he long had dreamt. His description of the utterances will best show how he regarded them.

"The words uttered in English are as much by power supernatural, and by the same power supernatural, as the words uttered in the languages unknown. But no one hearing and observing the utterances could for a moment doubt it; inasmuch as the whole utterance, from the beginning to the ending of it, is with a power, and strength, and fulness, and sometimes rapidity of voice, altogether different from the person's ordinary utterance in any mood, and I would say both in its form and in its effects upon a simple mind, quite supernatural. There is a power in the voice to thrill the heart and overawe the spirit, after a manner which I have never felt. There is a

march, and a majesty, and a sustained grandeur in the voice, especially of those who prophesy, which I have never heard even a resemblance to, except now and then in the sublimest and most impassioned moods of Mrs. Siddons and Miss O'Neill. It is a mere abandonment of all truth to call it screaming or crying; it is the most majestic and divine utterance which I have ever heard; some parts of which I never heard equalled, and no part of it surpassed by the finest execution of genius and of art exhibited at the oratorios in the Concerts of Ancient Music. And when the speech utters itself in the way of a psalm or spiritual song, it is the likest to some of the most simple and ancient chants in the cathedral service; insomuch that I have been often led to think that those chants, of which some can be traced up as high as the days of Ambrose, are recollections and transmissions of the inspired utterances in the primitive Church. Most frequently the silence is broken by utterance in a tongue, and this continues for a longer or shorter period, sometimes only occupying a few words, as it were filling the first gust of sound; sometimes extending to five minutes or even more of earnest and deep-felt discourse, with which the heart and soul of the speaker are manifestly much moved, to tears, and sighs, and unutterable groanings, to joy, and mirth, and exultation, and even laughter of the heart. So

far from being unmeaning gibberish, as the thoughtless and heedless sons of Belial have said, it is regularly formed, well proportioned, deeply felt discourse which evidently wanteth only the ear of him whose native tongue it is, to make it a very masterpiece of powerful speech. But as the apostle declareth, it is not spoken to the ear of man, but to the ear of God."

A number of the members of his congregation were unwilling to agree with him, and the trustees of his church laid a complaint before the London Presbytery, praying that Edward Irving might be deposed from his living. Their charge stated that he had allowed the services to be interrupted by unauthorised persons, neither ministers nor licentiates of the Church of Scotland, some of them being females, "for said persons to exercise the supposed gifts with which they professed to be endowed." The decision was that Edward Irving had rendered himself unfit to remain a minister of the Caledonian Church, from which he should be removed. Irving had protested against this judgment with all the force of his eloquence and fervidness of his heart. To be deprived of the place of worship built for him and associated with his mission, was a blow that struck with terrible force. His pain was somewhat alleviated by the knowledge that a large number of his flock sympathised with him, and that two hundred new members sought admission to his fold.

On the Sunday morning following the judgment of the Presbytery, when his congregation came to the church they found the gates closed upon them. Their pastor was shut out. Soon his friends hired a room in Gray's Inn Road, the most suitable they could find, which was yet much too small for his adherents, who numbered over eight hundred. Occasionally he preached in the open air on Islington Green, in Britannia Fields, and at other places, where vast crowds gathered round him and hung upon his words, and those inspired were free to give vent to their utterances.

The press triumphed over his expulsion, the orthodox Church rejoiced, and some of those who had been his warmest admirers became his bitterest deriders; but without complaint on his lips or anger in his heart he continued his way, his soul still awed by the sublimity and grandeur of the wonderful gifts vouchsafed to his followers. After some months a more suitable place of worship was found in Newman Street, where the studio once used by Benjamin West was fitted as a church. However, before possession was taken a new order of things was introduced, in obedience to utterances credited as the voice of God. It was stated the Church should possess those ministers she had in the beginning — apostles, prophets, elders, angels or pastors, and deacons. These offices were to be filled by the inspired, or by those directly called by the

inspired, ordination being administered by the imposition of hands.

The new church was furnished and arranged in conformity with the commands of the utterances. A gallery was built and pews constructed, but instead of a pulpit a large platform, capable of accommodating fifty persons, occupied the far end. This platform was ascended by steps. On the top were seven seats, that in the centre being for the Angel, the other six for elders. Below, in a parallel line, were seven other seats for the prophets; whilst still lower were seven more seats appropriated to the deacons, the centre being occupied by the chief deacon. This arrangement represented "a threefold cord of a sevenfold ministry." The Angel ordered the service, the prophets spoke when the spirit came upon them, whilst the elders in turn expounded. The bread and wine were first given by the Angel to the elders, and by them to the deacons, who in turn administered to the people, who received the Communion kneeling, contrary to the usage of the Church of Scotland. The place of worship in Newman Street was opened in October, 1832, and early in the following year Edward Irving defended himself from the charge of holding heretical doctrine before the Presbytery of Annan, where he had been ordained. His defence thrilled many of his hearers, but merely deepened the prejudice of the members of the Court;

feeling which, he would not wait for the declaration of his sentence, but rising up cried out in a loud voice to those assembled: "Stand forth! stand forth! As many as will obey the Holy Ghost, let them depart." He was then solemnly deposed from the ministry of the Scottish Church. He returned to his flock; but on the succeeding Sunday, as he was proceeding to baptize an infant, "there was a word spoken to the effect that what the Church of Scotland had given, the Church of Scotland could withdraw, and therefore that he should not administer the sacraments until he had again received ordination." In lowly obedience to what he believed was the word of God, he gave fresh proof of his fervid faith and sublime humility by abstaining from the administration of the sacraments. He was by the imposition of hands soon after ordained Angel or chief pastor of his congregation, and on this occasion unleavened bread was first used in the Communion Service.

The following year was the last of his brief and troubled life. Inheriting the seeds of consumption, and never strong in constitution, he had recently given evidence of declining health. The trials and changes he had rapidly undergone no doubt helped to hasten his end. His heart was yet consumed by fervour, which neither suffering, disappointment, nor loss could lessen. Though enduring great lassitude he allowed

himself no rest, preaching, visiting the sick, comforting the stricken, breathing faith, hope, and courage into all he approached. The doctors ordered him to a warmer climate, but the prophets bade him set out for Scotland to fulfil an important mission. His obedience was unfaltering, his faith sustained, his hope undimmed. In the summer of 1834 he left London, to which he had come thirteen years before full of high hopes and lofty ambitions, but to where he would never more return. With the slow passing of the autumn months the approaching shadow visibly deepened. Many of his friends believed that the miraculous power which had manifested itself in his congregation would now turn him back from the grave, and for awhile he shared their opinion. No doubt regarding the wisdom of the course he had pursued troubled him in these last days. But as his life ebbed his humility strengthened, and in reference to his call to the pastorship, he murmured: "I tremble when I think of the awful perilous place into which I was thrust."

The final scene took place in Glasgow. A burning fever consumed him, but in his delirium, those who waited for his every word with straining ears and aching hearts, heard him pray for himself, his church, and his relations. His last sentence, spoken with faint breath and gasping voice, was full of hope: "If I die, I die unto the Lord. Amen." Towards the sad and

solemn midnight of a Sunday in the year 1834, and in the month when the world celebrates the coming of Christ, he died. His body was laid in the crypt of Glasgow Cathedral, an Angel was ordained in his place in the Newman Street Chapel, and his death in no way hindered the rapid development now taking place. Congregations were formed in London, evangelists appointed, and the full number of apostles called. Strange to say, Edward Irving had not been one of these, nor were any of his original congregation, with a single exception. Three were clergymen, three were barristers, two had been Members of Parliament, and all were men of avowed piety who had "stood as faithful witnesses of the work of the Holy Ghost." All ministers, except deacons, were called by the voice of prophecy, and ordained by the apostles. The apostles were not, however, ordained, as there were none of higher rank who could endow them with grace and authority.

In the year following Edward Irving's death, the apostles retired to Albury Park, the residence of Henry Drummond, who was not only an apostle but a prophet, where they spent many months in conference, and in the study of the Scriptures. A Council was then established on the model of the Jewish Tabernacle, "so arranged as to present a definite form, calculated to give an idea of the true relation and adjustment of

the machinery of the universal Church." The apostles speedily issued a Testimony addressed to the rulers of Church and State. The document addressed to the Church was sent to the Archbishop of Canterbury, many of the bishops, and a large number of the clergy; that addressed to the State was delivered to the King in person, and to as many Privy Councillors as could be found or would receive it. In 1837 a Catholic Testimony, being a combination of two documents previously issued, was addressed to the patriarchs, bishops, and sovereigns of Christendom; and was subsequently delivered to Cardinal Acton for the Pope, to Prince Metternich for the Emperor of Austria, and to various kings and bishops throughout Europe.

After this, the apostles, in obedience to the prophetic utterance, departed for the Continent, and during two years visited most European countries for the purpose of noting the condition of the general Church, and gleaning from each "a portion of its peculiar inheritance of truth." They were recalled in 1840 to settle disputes, which had arisen in their absence, regarding the authority of the apostles over the Council. The apostles asserted their rights by suspending the Council, which has not since met. One of the apostles now seceded, and seven of the remaining number again went abroad, but were once more summoned to decide on the formation of a liturgy. As this stands it combines something of

the ceremonies of the Greek, Latin, and English Churches, or, as it is stated, "the excellencies of all preceding liturgies."

Though the members of the Church are generally known as Irvingites, they repudiate the title, as they follow no earthly leader. Theirs, they declare, is the Catholic Apostolic Church, but they by no means claim an exclusive right to the appellation, that being the common title of the one Church which has existed in all ages. And so far from professing to be a sect in addition to the many sects dividing the Church, or to be the one Church to the exclusion of all other bodies, they believe their special mission is to reunite the scattered members of the one body of Christ. They justify their meeting in separate congregations from the charge of schism on the ground of the same being authorised and permitted by an ordinance of paramount authority, which they believe God has restored for the benefit of the whole Church.

The only standards of faith they recognise are the three creeds of the Christian Church, the Nicene, the Apostles', and the Athanasian. That which distinguishes them from other Christian communities is that they hold apostles, prophets, evangelists, and pastors to be the abiding ministers, not as a part or as a sect, but as the proper constitution of the whole Church in all ages of its history, designed along with the power and

gifts of the Holy Ghost to prepare Christ's people for His second coming. The apostles, who derive their appointment not from man, or through the patronage of Government, but immediately from God, exercise the right of holding supreme rule over the Church. Each congregation is placed under the guidance of an Angel or pastor, who is assisted by priests and deacons. When the congregation is large, public worship is held at the first and last hour of the day, which is reckoned after the Jewish fashion as beginning at six in the morning and ending at six in the evening. If there are a sufficient number of priests, prayers are held at nine and at three o'clock, the hours dedicated by the Hebrew people to morning and to evening sacrifice. "The spiritual presence by the Holy Ghost of the real body and blood of Christ in the bread and wine," is taught; and moreover, that not only is the ordinance a feast of Communion, but also a sacrifice and an oblation. The Eucharist is not only used for purposes of Communion, but for worship, prayer, and intercession, and hence the Holy Elements are always present during divine services in the tabernacle, before which priests and people reverently bow on entering or leaving the church.

Two lights generally burn on the altar to symbolise the divine light in the institute of prophet and apostle: seven lamps burn before it to signify the presence of

the Holy Ghost in the church (Rev. iv. 5); whilst incense is offered to indicate the ascent of the people's prayer as a sweet perfume before God.

The rite of anointing the sick with consecrated oil is observed as in the early days of the Church, and is believed frequently to restore the ailing and the dying to health and life. Confession is not practised as an habitual duty, but those whose consciences are burdened with sin can seek absolution in private. In the porches of the churches is found holy water, into which the people dip their hands before signing themselves with the cross. The congregations are supposed to give not only free-will offerings, but a tenth portion of their incomes, inheritances, or profits. This tithe belongs to Christ alone, and is distributed by the apostles as Christ's stewards. In England and Wales there are forty-seven congregations, numbering over six thousand communicants. There are also congregations in Ireland, Scotland, Australia, America, France, Switzerland, and various parts of the Continent.

The chapel in Newman Street soon becoming too small for an ever-increasing congregation, it was resolved to build a church. Therefore, a site was purchased in Gordon Square, on which soon rose a cathedral-like structure, designed by Brandon, and built of Bath stone, at a cost of about forty thousand pounds, which is pronounced one of the stateliest and most effective

modern churches that has marked the revival of Gothic architecture. It was opened in 1853.

Entering under a quaint gate-house leading to a covered cloister, having interlaced arches upon shafts with carved capitals, the porch connected with the north transept is reached. The interior presents an excellent specimen of the architectural style prevailing in England during the latter part of the thirteenth century. Piers and arches extend throughout the lofty nave, the aisles are lighted by lancet windows, the timbers of the ceiling are handsomely moulded and enriched, the four tower arches are spacious and lofty. The floor of the chancel is subdivided into three sections, the sanctuary, and the upper and lower choir, each separated by a step, and distinguished by the increasing richness of the pavements and decorations. The upper and lower choirs are occupied during services by the seven elders and the seven deacons. In the sanctuary is the altar, glowing with coloured marbles and gorgeously decorated. On this stands the tabernacle. Behind is an alabaster screen, rich in ornamentation, through which is seen in the distance the deep colours of three stained-glass windows, belonging to the English chapel where occasional services are held; this being built by two ladies, who contributed the sum of four thousand pounds for the purpose.

At ten o'clock on Sunday mornings the service

begins. Entering the church, the congregation dip their fingers in a marble font containing holy water, and making the sign of the cross on breast and forehead, bow before the altar and take their places in the pews. The powerful organ built in the north aisle begins a slow voluntary, to the sound of which the choir in black cassocks and white surplices advance slowly from the vestry, followed by ministers of each of the four orders of prophets, pastors, elders, and evangelists, habited in like manner, but wearing coloured stoles, the blue of the prophet typifying the skies from whence comes their inspiration, the red of the pastor representing the blood of the Cross. Lastly comes the Angel, clad in a cope of purple, the colour symbolic of authority, with rich silver clasps, who takes his place on a throne at the left side of the altar, whilst those forming the procession seat themselves in the stalls of the choir.

Prayers and hymns are said and sung, occupying about half an hour, when the Angel advancing to the tabernacle removes the sacred vessels and carries them into the sacristy followed by those within the sanctuary. The tabernacle being empty, the lamp which burned before it is extinguished, the congregation sit, and the organ plays an interlude. Presently a procession again enters the church, ending with the Angel and two assistant ministers clad in rich vest-

ments of cloth of gold. Advancing to the foot of the altar they kneel and make a general confession, whilst the choir sings the hymn, "Lord, have mercy on us." Both priests and congregation then rise, the former ascending the steps of the altar, whilst the "Gloria in Excelsis Deo" is sung by the choir; at the conclusion of which the Angel turns towards the people and says, "The Lord be with you." Next comes the Collect, and then the assistant ministers, leaving the altar, advance to the lecterns, where one reads aloud the Epistle, the other the Gospel of the day.

The Angel remains seated in the sanctuary whilst a sermon is being preached, and then comes the singing of the Nicene Creed. The offerings received at the doors are brought in crimson velvet bags by the deacons, and handed to the elders, and in turn presented by them to the Angel, who lays them on the table of prothesis, and kneeling beseeches God to accept them at the hands of His people, and to effect by His blessing that they shall be employed for His glory and the welfare of His Church. Then with his assistants he ascends the altar, where he is presented by the elders with the sacred vessels, the paten with unleavened bread, the chalice with wine. The elders resume their places, an anthem is sung with reverent feeling, at the end of which the Angel, turning

to the people, asks them to beseech Almighty God to accept the sacrifice about to be offered; to which they respond by praying that the Lord, who alone can give strength and ability, may be with the spirit of His servant.

Making the offering, he says, "Of Thine own we give Thee," and implores the descent of the Holy Ghost. Then follows the hymn, "Holy, holy, holy, is the Lord God of Sabbaths." The consecration, or most solemn part of the celebration arrives, when the Angel, kneeling, repeats the Lord's Prayer in a low voice, and rising once more invokes the Holy Ghost, and asks God to sanctify the bread over which he makes the sign of the cross, and then taking it into his hands breaks it, saying: "This is My body." In like manner he blesses the wine, saying, "This is the New Testament in My blood," after which the congregation, who have knelt with bowed heads and prayerful hearts, believe in the real presence of Christ on the altar. The Angel now kneels in humble adoration, and the commemoration of the living and of the dead follow. Prayers are offered for the apostles, prophets, evangelists, and pastors of the Church, for the people, for the dying, for the extinction of heresies and schisms, for the penitent and contrite, for kings and all in authority, for peace and grace, and for the dead "that they may be kept in rest." Commemora-

tion is also made of "the greatest amongst women, the Virgin Mother of our Lord and God, Jesus Christ," of the Apostles, martyrs, confessors, and saints.

The Angel then communicates, partaking of both species, which he subsequently administers to his assistant ministers, then to the elders and deacons, and finally to the congregation, almost all of whom receive the Eucharist. The sacred vessels are then replaced upon the altar, whilst a Communion anthem is sung. The Angel kneels once more, and gives thanks for the blessing conferred in the sacrament, a "Te Deum" is chanted, a blessing given, the sign of the cross being made in the air, and the service ends by a long procession wending its slow way to the sacristy to the music of a march.

THE NEW HOUSE OF ISRAEL.

SUNDAY EVENING WITH THE SAINTS.

JOHANNA SOUTHCOTT, perhaps the most remarkable fanatic England has produced, came into the world in 1750, when, as she informed her followers, the angels rejoiced at her birth. Her father was a Devonshire farmer, and she grew up "with the fear of the Lord deeply impressed on her mind and heart."

In the course of time she went to Exeter, where she became "an upholsterer's workwoman"; and here it was that in 1780 she was spiritually directed "to commit her history to paper, since the mystery of it went deep to the nation, and thousands were to be converted by it." About this period considerable excitement agitated the religious atmosphere. In 1770 a woman living in Manchester, named Anne Lee, declared herself the Second Eve, invisibly united to a Second Adam. Amongst other things she informed the world she alone was the person spoken of in the language of prophecy as a woman travailing with

child and pained to be delivered; that she stood first in her order to effect the restoration of that which was forfeited by the first woman; and that by her suffering and travailing for a lost world she became the first-born of many sisters and the true mother of all living in the new creation of faith.

Anne Lee gained many followers and was treated with much consideration, and it may be her mission and position impressed Johanna Southcott. At all events, the latter in 1792 declared herself the Woman in the Wilderness referred to in the Book of Revelations, the Bride, the Lamb's Wife, and the Woman clothed with the Sun. Her errand was "to warn the whole world at large that the second coming of Christ was at hand, and to show from the Fall that the promise made to the woman at first, must be accomplished at last before man's complete redemption could take place." Many came to believe in her, and ultimately she declared herself a prophetess through whose lips many strange events should be foretold. Her followers regarded her with wonder and admiration, and awaited her utterances with fear and expectation.

For nine years she remained at Exeter, where she continually implored the Bishop and the dignitaries in connection with the Cathedral to investigate and sanction her claims; but this they declined. However,

others, amongst whom were some clergymen of the Church of England, listened to her statements and examined her pretensions, which they finally accepted.

In 1802 she left Exeter and took up her abode with Mrs. Essam, a woman of some wealth, who at her death left a considerable sum of money for the printing and publishing of "the sacred writings of Johanna Southcott," and an annuity of two hundred and fifty pounds a year to the prophetess. The will was disputed in the Court of Chancery by Mrs. Essam's next of kin on the ground that the writings were blasphemous; but the Law in its wisdom sustained it, and Johanna's ravings were given to the world. Gradually her disciples multiplied to such numbers that they held chapels in Duke Street, St. George's Fields, in White's Row, Spitalfields, at Greenwich, Gravesend, and Twickenham. Not satisfied with her popularity in town, she travelled through the provinces, where she preached and predicted with considerable success.

For a while she had a rival, whom strange to say she regarded as a friend. This was a lunatic named Richard Brothers, who boldly proclaimed himself the nephew of Jesus Christ, and declared the Jews would immediately be restored to Jerusalem, he being the captain destined to lead them out of captivity. Although the Hebrew people derided,

he found many Christians who believed in him. Johanna regarded him as a prophet, and when he was placed in a madhouse she declared England would be destroyed unless he was set free. When about to predict she "felt an agitation within her," whereon she summoned her secretary and gave utterances to words that were carefully taken down. They consisted not only of ungrammatical prose but of doggerel rhyme, blasphemous in spirit and ridiculous in tone. Once she stated that a notorious murderess would be miraculously rescued from the hands of the hangman, and again when political excitement was high, she announced that Bonaparte would land in England and be slain by one of her followers.

But although she was a prophetess she was no fortune-teller, and when "some ladies and gentlemen so far let themselves down" as to offer her money if she could foretell their fate, she roundly abused them. "They and their money perish together," she exclaimed; "my soul shall never come into their secrets. Their gold and their principles I abhor and despise."

As a personage of consideration in the eyes of Providence, she was enabled to issue to her followers papers bearing her certificate and seal, which were guaranteed to protect them from the judgments of God and the punishments of sin, both in this world

and in the next. The certificate consisted of the incoherent words: "The sealed of the Lord—the Elect. Precious man's redemption. To inherit the Tree of Life. To be made heirs of God and joint heirs with Jesus Christ. — JOHANNA SOUTHCOTT." These papers were carefully folded and fastened with wax. When she informed the spirit that directed her that she had no seal, he told her she would find one "in the skivet of her box," and there sure enough it was, engraved with the letters "J. C." and two stars; the first initial, as the spirit explained, standing for Jesus and Johanna, whilst the two stars represented the morning star, which was Christ, and the evening star, which was Johanna. These were received with confidence and gratitude by large numbers. On Christmas Day, 1795, she says: "I was compelled to write and seal up the King, with half the nation that was loyal to him, and seal it before twelve o'clock, and then go out and look at the moon."

Indeed, the devil became so wroth with her at saving so many souls by her seal, that he felt compelled to pay her a visit, when he threatened to tear her to pieces, and used abominable language in addressing the lady, as she narrates.

"Thou infamous ——," he cried out, in his rage, "thou hast been flattering God that He might stand thy friend. Such low, cunning art I despise. Thou

wheening wretch, stop thy d——d eternal tongue. God had done something to choose a —— of a woman that will down argue the Devil, and scarce give him room to speak."

Nor did Satan cease his filthy abuse until he saw his efforts were unavailing, and that Johanna had gained a victory over him. She had other visits from him, until at last she was obliged to call on the Lord "to stop Satan's contentious tongue," and to pray that he might be chained down, after which she felt a swimming in her head, and knew she was emancipated from the powers of darkness.

Her preaching was full of wild energy; her denunciations of all who rejected her word terrible and emphatic. She now not only predicted that the Messiah would return to earth in person to reign with His elect and to render their bodies immortal, but that He should be born of her. "This year, 1814, in the sixty-fourth year of thy age thou shalt have a son by the power of the Most High," said a spirit who addressed her. From that moment she felt increasing life; "but never having had a child," she says, "I leave it to the judgment of mothers of children who attend me, who give their decided opinion that it is perfectly like a woman that is pregnant. Then now, I say it remains to be proved whether my feelings and their judgment be right or wrong; whether it

is a child or not, which a few months must decide for me, for I could not live to the end of this year with the increasing growth I have felt within so short a space, without deliverance."

To human credulity there is no limit. The announcement of her pregnancy, or as her followers styled it, her "miraculous conception," caused general excitement. Letters appeared in *The Times* denouncing and defending Johanna; the Rev. Mr. Tozer, one of her most firm supporters, lauded her from the pulpit of his chapel in Duke Street; her pretensions became food for general gossip, and surgeons and doctors came from near and far to visit her, amongst them being Monsieur Assalini, Professor of Midwifery in Paris, and accoucheur to the Empress of France, General Orloff, aide-de-camp to the Emperor of Russia, with several other foreigners of distinction.

Meanwhile costly presents flowed in upon her, consisting of lace caps, embroidered bibs, worked robes, a mohair mantle that cost one hundred and fifty pounds; a silver salver, on which were engraved the words "Hail, Messiah, Prince of Salem"; silver pap-spoons, and caudle-cups; a goblet of silver, "sent as a token of love to the Prince of Peace," from a part of the believers in the divine mission of Johanna Southcott t Birmingham. But the most splendid gift of all was a crib made of white satinwood, richly ornamented

with gold. The body of the crib, called the manger, was lined and upholstered with royal blue satin. A crown of gold was embroidered upon the canopy, with the word "Shiloh," in Hebrew characters, wrought in gold. A golden dove rested on the top, and around ran the inscription: "A free-will offering by faith to the promised Seed." The bed was of eider-down, the coverlet of white satin, the sheets of cambric edged with lace. The crib and its fittings cost two hundred pounds, which was joyfully subscribed by Johanna's followers.

Perhaps she herself was not so credulous as her disciples; that doubts of her prophecies and mission crossed her mind is certain. When presents for the Messiah were sent her, "I ordered," she says, "a book to be made to enter every person's name and what they sent, that if there was a possibility of my being deceived, all persons should have their presents returned to them again." Still her hopes were stronger than her doubts. In *The Morning Chronicle and Courier* of the 22nd and 23rd of September appeared advertisements stating that a large furnished house was required for Mrs. Southcott's accouchement. It explained that "according to applications already made by Mrs. Southcott to the heads of the Church and the State, allowing them to send their physicians, and her invitations to the bishops to investigate her cause,

and the permission given to the Hebrews and others in conjunction with a certain number of her own friends, to be present at the birth of the Child, a house capable of accommodating a large assembly will be necessary; and from the opinion of a medical gentleman the time of her confinement is drawing so near that it will be necessary to have such a house provided by Michaelmas."

"I have assigned my reasons why I believed and had faith to publish to the world that such an event would take place," she says; "and I am truly convinced that wondrous events must take place to fulfil the Scriptures, before men can be brought to the knowledge of the Lord, as spoken by the prophets, or the fulfilment of the Gospel be accomplished. But however men have mocked my folly and faith in believing what I have published, yet I plainly see that I should be mocked much more had I concealed it from the world till this present time, for then there would be room for the world to mock as to my being a prophetess, and such an event not to be foretold, to make it known, that men might believe."

The Spirit, who evidently knew the value of an advertisement, directed her to send one of her books containing her portrait to the Prince Regent, the Archbishops of Canterbury and York, the Bishop of Worcester, the Duke of Gloucester, Lord Ellenborough,

and the Recorder of London. "And this has been ordered," she says, "to prevent any imposition being practised in my name by others; or, if I am led by a wrong spirit myself, it will be proved this year, and that no imposition may be practised upon the Jews when I know without a doubt that I am with child. I am ordered to put in public print all the names above mentioned that I have sent the book and likeness to, that the Hebrews abroad, as well as those in England, may know that no deceit was practised upon them; but that the heads and rulers of the nation were made acquainted with it before it took place."

Johanna Southcott was installed in 38, Manchester Street, but Michaelmas came and went and the infant remained unborn. Daily she sickened, many doctors visited her, public excitement rose, the true believers gathered around her full of faith and hope. Now more than ever did she doubt her predictions as she lay in pain and weariness on her bed, her mind exceedingly troubled. Turning to her friends, she said: "When you have heard me speak of my prophecies you sometimes heard me say that I doubted my inspiration. But at the same time you would never let me despair. When I have been alone it has often appeared delusion, but when the communications were made to me I did not in the least doubt. Feeling as I now do, that my

dissolution is drawing near, and that a day or two may terminate my life, it all appears delusion." And then she fell to weeping.

Her followers declared that if all the medical men in London were to give an opinion against her pregnancy, they would not consider one of them entitled to belief; for the event was so strongly pointed out in the Bible that it wanted no other evidence, and they were in possession of facts which would convert the most blind and prejudiced, did not political reasons prevent their being disclosed.

The birth of the child, it was foretold, would take place in 1814, but the last days of December were at hand, and the Messiah had not arrived. Johanna still lingered, but feeling her end was near she cried out: "What does the Lord mean by this? I am certainly dying."

"No, no," answered Colonel Harwood, "you will not die, or if you should you will return again," a reply that gave her much consolation.

It may likewise have suggested a request which she caused to be set down in writing, that in case she died she might be preserved "with every tender care for four days after her dissolution, the fourth being that on which, under Providence, she expected she would be restored to life and be delivered. If that period expired without any symptoms of reanimation,

she directed that her body might be submitted to skilful operators."

The doubt expressed in the last sentence was by no means shared by her followers. "Mother," said Mr. Howe, "your feelings are human. We know that you are a favoured woman of God, and that you will produce the promised child; and whatever you may say to the contrary will not diminish our faith."

Occasionally she rallied, then became more exhausted; her mind wandered, and she sank into a state of insensibility. Her disciples now declared she was about to take on the semblance of death. In this, at least, they were not mistaken. A circular, dated Tuesday, the 27th of December, 1814, announced that "to all appearances she died this morning exactly as the clock struck four."

On the same date news arrived of the peace with America. "Do you not think it a most curious circumstance?" said one of her followers to a medical man. "Oh, if you do not see that God is about to do a great work you must be blind indeed."

The body was wrapped in flannels, and hot water bottles were placed at her sides and feet; "for the soul of Johanna would return," said the disciples, "having only gone to heaven to legitimate the child which would be born." When the fourth day came it was

evident Johanna's spirit had no intention of reinhabiting her body; dissection and examination followed, when it was declared she died from natural causes.

Not one of her followers, who now numbered about one hundred thousand, declared her an impostor, or had the courage to admit themselves dupes. Nor did their faith abate. They now calmly asserted the promise given that the child should be born was conditional. Had the world believed and honoured Johanna, the Messiah would be now in their midst; but hardness of heart and want of faith were punished, for the child had been taken to heaven. Some believed the prophetess would arise again and produce the promised child; whilst others declared the Messiah would sooner or later appear in their midst. Soon after a man named George Turner, taking advantage of their credulity, declared himself to be the Shiloh, and notwithstanding that he had come into the world in the ordinary manner and had delayed revealing himself for several years, he was regarded with veneration and placed at the head of the Southcottians.

Meanwhile another man rose up, whose name was soon to become known throughout the land. This was John Wroe, a Yorkshire collier, who proved himself a remarkably shrewd man of business until he reached the age of twenty-seven, when he fell ill of fever —presumedly brain fever. On his recovery he no

longer cared to toil, but walked up and down the fields with his Bible, and sat under hedges for hours, talking and reading aloud. Soon he uttered prophecies, and had visions. Some of the latter were remarkable. "I saw a vision, having my eyes open," he writes. "A woman came to me, and tossed me up and down in the field; I endeavoured to lay hold of her but could not, I therefore knew it was a spirit; after which, being laid in my bed, I was struck blind and also dumb; the sun and moon then appeared to me.

"This was about two o'clock on the morning of the 12th of November, 1819. After that there appeared a very large piece of glass, and looking through it I saw a very beautiful place which I entered into; and there came an angel which was my guide. All the time I was in this situation (which was about twelve hours) I knew what was passing in the room, and what every person was saying, and shaked hands with them expecting I was immediately to leave the body." An angel then informed him he should regain his sight, and he saw.

In one of his visions it was made known to him that they who believed Johanna Southcott the woman spoken of in the twelfth chapter of Revelations, were perfectly right; "for I had the woman transfigured before me with the child in her left arm, in the open firmament in the day time; and I

saw this sight as plainly as I ever saw anything in my life."

He now began to preach in the open air, and then for forty days was confined to a dark room "by order of the spirit"; after which he was baptized in the river Aire one Sunday in the presence of thirty thousand people. One William Tillotson, of Lancashire, a follower of the prophet, gives an account of the scene. "On Friday and Saturday there was severe frost and snow," he writes, "but the Lord set a sign before John Wroe that at the time he went into the water the sun should shine. It rained all the forenoon of Sunday till after twelve o'clock. Between twelve and one we went down to the river; there were many thousands of persons collected on both sides of the river, and many on the way as we went; opposition was determined against him. Some time after John Wroe followed by himself, he had about a mile to walk, and though many had threatened to kill him, yet the Lord protected him until he got to the water, when the crowd made way for him, and he passed unmolested. When he was got to the water side, the sky being dark with clouds and no sun appearing, he went back a little from the water, intending to go a little further up the river side. The people then cried out he was running away, and that he durst not go in; then they began to press

on all sides; thousands seeming to press one against another, and said they were determined he should go into the water. However, he got through them and went to another place. Then the clouds disappeared and the sun shone very beautiful, and as was remarked with unusual heat for the season."

After this he wandered in the fields for fourteen days, living on wheat, nuts, blackberries, and herbs; travelled through the provinces "preaching the Gospel to Jews and Gentiles"; and eventually went abroad for the same charitable purpose. He began his mission in Gibraltar, where, it is written in his biography, "he suffered much from the bites of mosquitos." Entering a synagogue, he delivered a message to the assembled Israelites, and soon after journeyed into Algezira in Spain, seeing which he wept, because the town would soon be laid in ruins in punishment of the idolatry of its inhabitants. As may readily be believed, his stay in Spain was brief. Subsequently he travelled into Italy, where he laid letters on the altars of various churches, and entering synagogues preached to the people in English. Despairing of converting the children of iniquity in a land ruled by Satan, he sorrowfully returned to England.

George Turner, who ruled the Southcottians, regarded John Wroe with distrust, forbade him to

speak of his visions, and declared it was his, Turner's, exclusive duty "to lead and direct the Lord's children to His kingdom on earth." On the other hand it was revealed to John Wroe that Turner was not the man to lead the people, for he must die, and accordingly Turner died, when Wroe was informed by an angel he should take his place. This he announced to the Southcottians, and was by them accepted as their leader. His prophecies now flowed with uninterrupted exuberance, and were taken down by a disciple named Muff.

One example of his eloquence will be sufficient. An angel said to him: "John, hear the words that I now give: 'Go and tell the wives of the House of Israel that the husband is returned, and that he looks for a change of linen, and gives a command to the whole House of Israel that they go into the waters of Zion and wash their linen that it appear white, as I also am white. And tell the wives of the House of Israel to prepare their books and set their houses in order; for this do I require at their hands, that they shall meet me with all their goods, and all their cattle, and all their silver, and all their gold, and all their linen.'"

He predicted that the Messiah was at hand, and would save those who believed in the prophet, who were henceforth to style themselves children of the House of Israel.

The millennium failed to arrive before his death in 1863; but his followers held by their faith, and presently another messenger was sent to them in 1875 with fresh visions and prophecies. This was a soldier named Jezrell, who one day at Chatham inquired for the House of Israel, and betrayed remarkable knowledge of the work and writings of the former messenger, of whom, he declared he had never heard. He, too, was divinely and mysteriously inspired. "I had a long conversation with him," writes one of the New Israelites, "and felt a great power of the spirit with me at the same time, such as I never felt before." Part of Wroe's followers rejected Jezrell, "they looking more to the clothes he wore than to the words which came from his mouth"; but a great portion—amongst whom were many women—received him as their leader. He was speedily bought out of the Army, accepted as a prophet, and established in independent circumstances.

His prophecies were emphatic; the millennium would surely take place in 1896, and then the one hundred and forty-four thousand spoken of in Scripture would be gathered together, "and, being redeemed, will never see death, but will have their bodies changed from mortality to immortality, unto the image of Christ the Bridegroom." Through him God sent His last message to man "for the ingathering of Israel"; which message being written and pub-

lished is known as "The Flying Roll." The words of this book, its preface states, "are spirit and life; so the natural man will not receive them, they will appear foolishness unto him, being only spiritually discerned." Its general contents are wearisome rhodomontade, but it contains one lucid sentence: "For the guidance of the lost tribes of Israel, who desire to come out of Egypt and rejoin their brethren and tribes, they can receive any information required by addressing themselves either by letter or personally to the head officers of the New and Latter House of Israel. All letters, however, must be prepaid, and the officers reserve to themselves the right of refusing to answer questions which would in any way disclose private matters." These gentlemen reside at Chatham, where the liberality of the believers has erected a palatial mansion, known as Israel's Sanctuary.

Death unkindly removed the last messenger before he could taste the joys of the millennium, but the sect still survives him, and has congregations not only in England but in Scotland, Germany, and America. Their meeting-place in London is situated in Great Titchfield Street, above the shop of a greengrocer and coal merchant. Here, in a small-sized, low-ceilinged room, they hold services on Sundays and Wednesdays. At one of these held one Sunday evening the writer was present. Four flaring gas

jets rendered the atmosphere almost intolerable. At the far end of the room was a low platform covered with crimson carpet, on which stood a table and three chairs. Above hung a map on which were painted twelve squares surrounded by a chain; at the top were the Prince of Wales's feathers, and at the bottom the words "I serve," together with the names of the twelve tribes of Israel. Beside the platform stood an American organ; rough benches occupied the remainder of the room.

The service began with the playing of a hymn by the organist, who was accompanied by two violinists and a performer on the German flute, a combination anything but harmonious. It may here be noted that the musicians, as well as some male members of the congregation, wore their hair—which was of considerable length—turned up in a roll behind, after the feminine fashion of twenty years ago; they likewise wore velvet caps. Whilst the music continued, a rough, shrewd-looking man and two women took their places on the platform, and soon the former read out the first verse of a hymn, on which he passed a running commentary, extravagant and scarce comprehensible.

When this doggerel had been sung to an organ, violin, and flute accompaniment, it was announced that "our sister" would preach. Our sister was a thin,

medium-sized, sour-looking woman, with a pale face, cold, grey, piercing eyes, thin, colourless lips, and a hard-lined mouth. In an unpleasant voice she read an epistle and a gospel, and then with an open Bible spread upon her right hand, proceeded to explain the meaning of the words. This lady is known in the New House of Israel as a saint, in virtue of which she enjoys the luxuries of life, including a handsome landau and pair of mettlesome horses.

From the first it was evident she was wholly illiterate—all her h's were dropped, to be picked up and tacked on to the wrong words. Her discourse, which was delivered with coolness and even condescension, was wildly incoherent and wholly devoid of reverence. It chiefly consisted of similes, which she joined together by phrases and quotations from Scripture regardless of their suitability to her words, and ran something after the following fashion :

"The time is at 'and long hexpected by hall nations, dear friends. 'This generation shall not pass away until all these things be fulfilled,' for we hare now, dear friends, in the third and last watch of the eleventh hour of the sixth day. 'One shall say I am the Lord's,' and another shall call 'imself by the name of Jacob,' and those hignorant of the true faith shall be left hout like the foolish virgins, and cry, 'Lord ! Lord !' but 'E shall not 'ear 'em ; but

those of the 'Ouse of Hisrael will be gathered from Jews and Gentiles. Yes, dear friends, we hare hall born in sin. 'The woman whom Thou gavest to be with me, she gave me of the tree, and I did heat'; but in Hisrael there will be no fruit to tempt mankind, for 'This shall be the covenant that I will make with the 'Ouse of Hisrael.' This is the free gift of grace we 'ave to inherit. Yes, dear friends, the blood of a lamb without blemish, as was born the first year, the year 4001, the first year of the third dispensation, was shed for the people of Hisrael. We shall hall heat of the lamb and sit down to the feast, and great will be the joy of Hisrael, on that blessed day."

Such sentences having continued to flow for forty minutes from the lips of the saint, who refreshed herself from time to time with draughts of cold water, she sat down, all eyes bent on her, all ears bewildered by her eloquence. Languidly she wiped her pale brow, arranged her dress, and smiled on the violinist who sat at her feet. Then another hymn was read and sung, after which followed a sermon from the man on the platform, who if possible was more illiterate than our sister.

"We 'ave not gone to schools or colleges for our heducation," he said, "but 'ave been taught by the Spirit. It was the Spirit which hinspired the

Hevangelists to write the Gospels, and the Spirit guided Jezrell to write 'The Flying Roll.' The Lord created mankind with the certain knowledge that the majority must burn in fire and brimstone for hall heternity, but 'E called 'Is own to the 'Ouse of Hisrael. Michael, the great Prince, would stand hup for Hisrael, as Dan'l foretold, and the promise of the Lord would be fulfilled."

For more than half an hour he continued his dreary rant, inflated with self-importance, delighted with his own voice, satisfied by his powers of denunciation. Then a hymn, meaningless and foolish as the sermon, was sung, and the man pronounced a blessing on his hearers, numbering about eighteen.

Strange indeed is it that, in this age of education and enlightenment, people are attracted by those who are either rank impostors or foolish fanatics, and so fascinated by their doctrines as to freely give of their worldly possessions—an excellent test of faith.

THE GREEK CHURCH.

MASS AT THE GREEK CHURCH, MOSCOW ROAD.

In Moscow Road, Bayswater, the Greek merchants resident in London have erected at a cost of fifty-eight thousand pounds, one of the most beautiful churches in the metropolis. Built of red brick in the Byzantine style of architecture, it is cruciform in shape, and surmounted by a spacious dome which vividly recalls to those who have seen them, the temples of the East. The church is approached by a narthex, having two entrances leading to a wide porch which communicates with the nave by three doors, that in the centre being called the royal door, as it is only used by sovereigns and those of high estate; whilst those to the right and left are respectively used by men and women.

Beyond such porches in olden days, those guilty of crime were not permitted to pass until their penances were completed. Only the congregation proper are admitted to the nave, in which the sexes are divided,

visitors being restricted to the gallery situated above the porch, and gained by a stairway narrow and steep as the path which leads heavenward.

Entering, one is immediately struck by the prevailing harmony of colour and beauty of outline. The walls are faced with marbles of divers hues, delicate columns are surmounted by gilded capitals, whilst the lofty arch above the sanctuary is resplendent with rich-toned mosaics representing the wisdom of God, attended by angels, and Moses and Isaiah on a gleaming background of old gold. The chancel is divided into choir and sanctuary, the latter being approached by three steps of white marble, and separated from the choir by the Ikonostasis or altar screen, which is elaborately carved, panelled, and inlaid with pictures finely painted in rich, dark colours, representing various passages in the life and passion of Christ.

Surmounting this screen, which guards the Holy of Holies from the profane, is a large crucifix, beside which stand paintings of the Divine Mother and St. John. The sanctuary, into which the laity are seldom allowed to intrude, and where women may never set foot, is entered by three doors; one at each end of the screen for the use of those serving the altar, and an arched entrance in the centre known as the holy door, through which none but a bishop, priest,

or deacon may pass. In the middle of the sanctuary stands the holy table, a cubical structure covered with a cloth of fine linen, on which is again placed a rich silken cloth called the antimension, adorned with a representation of the burial of Christ; this has been consecrated, and without it mass could not be celebrated. On the altar stands the ciborium, or tabernacle containing the Host, before which a lamp burns night and day; above this is a crucifix, and beside it the Book of the Gospels richly bound in wrought silver.

In the choir outside, massive lamps of solid silver burn before the pictures on the screen, and near to the holy door stand two columns of polished Mexican granite, supporting bronze candelabra. From the centre of the great dome is suspended a massive double Greek cross of silver openwork, in which are placed from top to bottom and from arm to arm heart-red lamps that glow like fire in the morning sunlight. At each side of the church are carved oak stalls for the congregation, one side being reserved for women, the other for men, and between these stands a shrine of brass-work containing a picture of Christ.

Mass begins at eleven o'clock, and the congregation as they enter cross themselves reverently, bow before the altar, kiss the picture in the shrine, and retire noiselessly to their places. The women present are

notable for their olive complexions, dark, almond-shaped eyes, and clearly-cut features; the men for their well-marked brows, black, close-cut hair, and heavy moustaches.

Through the archway in the centre of the Ikonostasis, whose gates are now open, one can catch sight of the Holy of Holies, with its white altar, gleaming lights, and shining crucifix, before which stands the priest —a picturesque figure clad in a garment of cloth of silver richly adorned with gold, and reaching to the ground. The Liturgy of St. John Chrysostom is used in the Greek Church, save in Lent, when that of St. Basil the Great is substituted; and the whole service is conducted in the Greek tongue—the language in which the New Testament, the early Liturgies of the Church, St. Paul's Epistle to the Christians at Rome, and the Epistle of Clement were written.

The prayers are chiefly chanted by the priest, and by a reader—a layman—who stands outside the screen; the responses being given by singers, secreted behind the curtains of a gallery in one of the transepts. The music is entirely vocal, the use of instruments being forbidden in the Oriental Church; and music more sweet, prayerful, and plaintive than this it would be impossible to imagine. The choirmaster is a Greek, but the singers, boys and men, are English.

The ceremony of the Mass, which remains unaltered

since the days of Constantine and Athanasius, differs in some minor details from its mode of celebration in the Latin Church, but its principles are the same.

Standing in front of the altar and devoutly crossing himself, the priest begins the Mass with the words: "Blessed is the kingdom of the Father, and of the Son, and of the Holy Spirit, now and ever and unto the ages of ages." To which the choir responds, "Amen."

"In peace let us beseech the Lord," says the sonorous voice, and the choir cries out in wild and plaintive tones, "Kyrie eleison" (Lord, have mercy).

"For the peace from above, and the salvation of our souls, let us beseech the Lord," and again comes the wailing response, "Lord, have mercy."

"For the peace of the whole world, the good estate of the holy Churches of God, and the union of them all, let us beseech the Lord." "Lord have mercy."

"For this holy House, and those that with faith, reverence, and fear of God enter into it, let us beseech the Lord." "Lord, have mercy."

And so petitions are offered for the clergy and people, for right-pious and God-kept kings, for the army and city, for good temperature of the air, abundance of the fruits of the earth and peaceful seasons, for the sick, the weary, and the captive, that they may be delivered from affliction, wrath, and peril;

the rich, full notes of the "Kyrie eleison" filling the air with melody in response.

Then comes a prayer, "Of our all holy, undefiled, exceedingly blessed, glorious Lady, Theotokos the Ever Virgin Mary, with all the Saints making mention let us commend ourselves and one another, and all our life to Christ the God." "To thee, O Lord," answers the choir.

The first Antiphon is said by the priest and sung by the singers, and Psalm cii. follows, succeeded by the second Antiphon, prayers, and Psalm cxlv., when the third Antiphon, and the Sermon on the Mount are recited.

The Archimandrite, Chief of the Fold, or priest, has meanwhile incensed the sanctuary, and the altar on which the sacred mystery will soon be celebrated, until the air is rich with fragrance, and the flames of lamps and candles burn with a dull rich glow.

After awhile the priest gives the Gospel to the deacon, then preceded by acolytes robed in white stoicharions with pale blue crosses on the back, they issue through the north door, when the deacon raises his hands, shows the Book and says: "Wisdom! Upright." The choir sings, "Come, let us adore and fall down to Christ," and entering the sanctuary the priest places the Gospel upon the altar. Incense is again used, and the Epistle and Gospel of the day are read. Long

prayers are solemnly repeated, and Psalms plaintively sung. Then comes the Cherubic Hymn, said silently by the priest and chanted by the choir, when the priest, taking the censer, censes the altar all round, and the sanctuary, and finally the pictures of Our Lord and of Our Lady, and then advancing outside the holy door, his black hair falling on his shoulders, and his dark beard covering his breast, he incenses the people, repeating the Psalm, "Have mercy on me, O God, according to Thy great mercy." Returning to the sanctuary he prays again, and then preceded by the deacon and acolytes he comes from the north entrance, holding in his hands the sacred vessels containing bread and wine, with which he blesses the people, and then walks in front of the screen until he reaches the holy door, through which he passes, praying aloud in a tongue that falls like music on the ears. Having deposited the paten and chalice on the altar, he comes forward and censes the people again.

He now prays for the orthodox patriarchs, the King and Queen of Greece, Queen Victoria, the founders of the Church, and for the dead. The solemn part of the Mass is now at hand. Silently the holy doors are closed and curtains of heavy velvet drawn before them, so that no profane gaze may penetrate the Holy of Holies.

"In the tomb bodily, in Hades with Thy soul as

God, in Paradise with the thief, and on the throne with the Father and the Spirit, wast thou, O Christ, filling all things, Thyself uncircumscript. How life-giving, how more beautiful than Paradise, and verily more splendid than any royal chamber, doth Thy tomb, O Christ, appear, being the fountain of our Resurrection," cries out the voice from within the sacred place, which is now filled with sweet odours that float upwards like the visible semblance of the chanted prayer. The choir cries aloud: "Holy, holy, holy, Lord God of Sabaoth; the heaven and the earth are full of Thy glory. Hosanna in the highest. Blessed is He who cometh in the name of the Lord. Hosanna in the highest."

Then whilst the people stand with clasped hands and bowed heads, whilst mystic words that work a miracle are whispered through the hushed solemnity of the screened sanctuary, and responded to by the choir in voices that rise and fall with throbbing plaintiveness, now crying aloud in supplication, and anon subdued almost to silence, the Consecration takes place, the scene of the Divine Tragedy of Calvary is commemorated, and the curtains being withdrawn, the doors swing open that the Holy of Holies may be seen gleaming with lights, yet dark with incense clouds, in the midst of which the priest stands waving up and down the veil which has

covered the chalice, in token of the resurrection of Christ and the descent of the Holy Spirit.

The choir now sings the Theotokion Megalynarion: "Meet it is indeed to call thee blessed, O Theotokos, who art ever blessed and all blameless, and the Mother of our God. Thou that art more honourable than the Cherubim, and beyond compare more glorious than the Seraphim, who without corruption barest God the Word, verily Theotokos, thee we magnify."

The dead are then prayed for, and presently the holy doors are again noiselessly closed, whilst the priest breaks the Host, and making with it the sign of the cross, puts it into the chalice and communicates. "Of Thy mystic Supper to-day, O Son of God, accept me as a communicant, for I will not speak of Thy mystery to Thine enemies, I will not give thee a kiss as Judas: but as the thief I confess to Thee, mindful of me, O Lord, in Thy Kingdom," the priest says.

The deacon also communicates. Warm water is poured into the chalice, which is wiped with the holy sponge, and a veil placed over it, when the deacon taking it comes to the holy door and shows it to the people.

Many prayers follow, and many are the responses of the choir, their echoes dying slowly in the air and lingering long upon the ear. Then the priest advances outside the screen, makes the sign of the cross, saying:

"The blessing and mercy of the Lord come upon you, by His grace and love towards man, always, now and ever, and unto the ages of the ages. Amen."

Then comes the dismission.

"He that rose again from the dead, Christ our true God, at the intercessions of His all-undefiled and all-blameless holy Mother; by the power of the precious and life-giving Cross; by the protections of the honourable heavenly Bodiless Powers; at the supplications of the honourable and glorious Prophet, Precursor, and Baptist John; of the holy, glorious, all-famous Apostles; of the holy, glorious, and right victorious Martyrs; of our upright and God-fearing Fathers; of the holy and righteous progenitors of God, Joakim and Anne; of the Saints whose memory we also celebrate this day, and all the Saints, have mercy on us and save us, since He is good, and the lover of man, and a merciful God."

Psalm xxxiii. is then sung, and the Mass ends.

The Greek Church receives the teachings of the first seven Œcumenical Councils, and adopts, as its rules of faith, not only the Bible, but also the traditions of the Church, "maintained uncorrupted through the influence of the Holy Spirit, by the testimony of the Fathers." Amongst these latter, Basil the Great, Gregory Nazianzen, and St. John Chrysostom are specially honoured. The Sacraments are seven in

number—Baptism, Confirmation, Penance, Eucharist, Unction of the Sick, Holy Orders, and Matrimony.

Baptism, which destroys original sin, is administered by triple immersion, in accordance with the practice of the early Church. Confirmation follows immediately upon, and in connection with, baptism, even with infants, in obedience to Apostolic teaching. Penance "is a mystery in which he who confesses his sins is, on the outward declaration of the priest, inwardly loosed from them by Jesus Christ Himself." The penitent sits during the recital of his misdeeds, but kneels to receive absolution; his confessor examines his errors according to the canons, and pronounces suitable penance. There is also absolution for the dead. Tradition exists that those who die excommunicated cannot return to dust; that they become Katak hanades, or Vampires; that they are tenanted by evil spirits and wander about by night sucking blood. In the absolution for the dead the priest prays, that if the deceased had in any way incurred the penalty of excommunication, it might be remitted to him, and his body might return to the elements of which it was composed. According to Neale's "History of the Eastern Church," a like belief existed in Spain, and he states that the body of the Anti-Pope Benedict XIII., who died excommunicated by the Council of Constance, remained uncorrupted in its grave at Iguela.

Concerning the Eucharist the faith of the Greek Church is clearly and distinctly set down in the following words: "We believe that in the celebration of this mystery, our Lord Jesus Christ is present, not in a figurative or imaginary manner, nor by any excellency of grace, as in other Mysteries, nor by a bare presence, as some of the Fathers have said of Baptism, nor by impanation, nor by the substantial union of the Divinity of the Word with the bread that is set upon the Altar, as the Lutherans ignorantly and wretchedly explain it" (Greek "think"), "but verily and indeed: so that after the consecration of the bread, the bread is changed, transubstantiated, transmuted, transformed into the very true Body and Blood of our Lord, which was born in Bethlehem of the most Pure Virgin, baptized in the river Jordan, suffered, was buried, rose again, ascended into Heaven, sitteth on the right hand of the Father, shall come again in the clouds of Heaven; and that the wine is converted and transubstantiated into the very true Blood of the Lord, which was shed for the life of the world when He suffered upon the Cross. Further we believe that after the consecration of the bread and wine, the very bread and wine no longer remain, but the very Body and Blood of our Lord under the appearance and form of bread and wine. . . . On this account, this Mystery is said, and rightly, to be most wonderful: to be attained by faith alone, and not by

the subtleties of human wisdom, whose vain and senseless curiosity in Divine things, this holy Sacrifice, the doctrine of which has been immutably fixed for us above, rejects."

Leavened bread is used and the Sacrament administered in both species. Unction is administered to the sick as well as to the dying. Marriages can be dissolved with the approval of the Church in case of adultery, but not until a certain time has elapsed, and all efforts at reconciliation made by a priest or bishop have failed. Holy Orders is the only one of the Sacraments which cannot be administered by a priest. Celibacy of the clergy is discouraged, and candidates for the priesthood are recommended to marry; they are not allowed to wed after having received Holy Orders, and therefore cannot contract a second marriage, nor can they wed a widow.

The Church has looked with favour upon monastic orders, monastic life having originated in the East. The monks are celibates, and from their ranks the bishops are drawn. The rules followed by these bodies are those of St. Anthony, the Egyptian hermit, who first established Christian monasticism in 527, and that of St. Basil. There are likewise convents, the nuns of which chiefly devote themselves to the education of the poor and the nursing of the sick.

Concerning after life, the Greek Church teaches

that the souls of the departed are in bliss or in woe, according to their deserts. "Yet they receive not perfect bliss nor perfect misery till after the general resurrection, when the soul shall be united to the body in which it lived, either in virtue or in vice. The souls of those who have fallen into mortal sin, but yet have not despaired at the hour of death, but have repented while still in the body, yet have not brought forth any fruit soever of repentance, as prayer, shedding tears, kneeling, watching, afflicting themselves, relieving the poor, showing forth love to God and their neighbour by such works as the Catholic Church hath acknowledged from the beginning as pleasing to God and suitable for regaining His favour, the souls of such persons descend to Hades, and endure discipline for the sins they have committed, without however being deprived of hope of refreshment from them. They receive this refreshment from the infinite goodness of God, through the prayers of the priests and works of mercy which are wrought on behalf of the dead, and particularly those which every man offers for his own deceased relatives. This however being also understood, that we know not the time of their liberation, for such souls are even before the general resurrection, set free from their sufferings; but we know not when."

The Church, which is under the abiding influence

of the Holy Spirit, is infallible, and outside its pale there is no salvation. The theory of the Panagia is equivalent to the doctrine of the Immaculate Conception. Saints are venerated, and their intercession invoked, and though statues are not approved of, a figure on the cross is allowed, and representations of Christ, His mother, and His angels and saints, engraved or painted on silver or copper are sanctioned. Instrumental music is not permitted in the churches, but the Mass is accompanied by a choir of male voices. Neither is gas tolerated; the lights which burn in places of worship must be pure wax or olive oil. Those attending Mass and other ceremonies usually stand, save at Pentecost, when they kneel and face the east.

For centuries the beliefs, practices, and observances of the Eastern and Western Churches were identical, both implicitly holding and obeying the doctrines approved of and confirmed by the General Councils; and to the present day their ceremonies which have Apostolic origin are almost alike. The Oriental Church however, differs from the Western Church regarding the time of keeping Easter and Christmas, the latter feast being celebrated by the Greek Church twelve days later than by the rest of Christendom. Strange to say it was concerning so trifling a point that a dispute first arose between them. In the year 196,

Victor, Bishop of Rome, addressed a letter to the Orientals, commanding them to observe the date and conform to the practices observed at Rome; but a synod at Constantinople taking the matter into consideration, refused to comply, on which Victor issued an edict of excommunication against the Eastern Church, which was indignantly repelled. The Churches were not however dissevered for centuries later, not indeed until increasing struggles for superiority eventually led to a schism on a doctrinal dispute relating to the Trinity — the Greek Church holding that the Holy Ghost proceeds from the Father alone, basing their belief on the words of Christ, "The Spirit of truth which proceedeth from the Father."

The final disruption did not take place until 862, when Michael, Emperor of Constantinople, deposed the Patriarch Ignatius in favour of a layman named Photius. Ignatius appealed to Rome, when Pope Nicholas assembling a Council pronounced the elevation of Photius illegal, and excommunicated him and all his supporters. In return Photius held a conclave at Constantinople, and issued sentence of deposition and excommunication on His Holiness. This was a breach which rendered their union no longer possible. Efforts were made at reconciliation by Gregory IX., Innocent IV., and Clement IV., without success, and finally

by the Council at Florence in the middle of the fifteenth century, when the Greek Patriarch seemed willing to concede much that the desired end might be obtained, but would not admit the clause concerning the Holy Ghost, already in dispute, or acknowledge the supremacy of the Pope. Though desiring union he dreaded absorption, and matters remained as before.

Though the Greek Church has, whenever it lay in its power, shown itself hostile to Protestantism, yet the latter Church has from its beginning sought to unite itself with the former. As early as 1560, a Lutheran Embassy consisting of Jacob Andreae and Martin Crusius visited Constantinople with the idea of uniting their followers to the older faith, but the disparity of their views rendered the project hopeless. Later on Cyril Lucaris, Patriarch of Alexandria and subsequently of Constantinople, who had been educated in Germany, opened negotiations with the Calvinists and corresponded with Laud, Archbishop of Canterbury (Charles I.), with the hope of union, but he was deposed by his Church and afterwards murdered.

In 1859, and again in 1874, a Convocation of English Bishops and Clergy appointed a Committee "to establish such relations between the two communions as shall enable the laity and clergy of either

to join in the sacraments and offices of the other without forfeiting the communion of their own Church"; but this scheme failed. The differences of beliefs and practices being too far removed, the desired result could not be obtained.

THE METHODISTS.

SUNDAY EVENING WITH THE REV. HUGH PRICE HUGHES.

John Wesley, founder of the Methodists, is said to have come of a family able to trace its origin to an ancestor who lived in England before the Norman Conquest. His pedigree was moreover remarkable from the fact that his mother was the twenty-fifth child of a dissenting clergyman. The lady proved herself worthy of so prolific a father, for becoming the wife of a Church of England parson, she in the course of time gave birth to nineteen children. Of these John was the fifteenth. He was born on June 28th, 1703, and grew up a pious lad. At the age of six he was rescued from a fire, from which fact he spoke of himself as a child of Providence, and as a brand plucked from the burning.

He was sent to the Charterhouse School, London, when about ten, and seven years later entered Christ Church College, Oxford, and was ordained when about twenty-two, and the following year was elected Fellow of Lincoln College. For two years he acted as curate

to his father, and then returned to Oxford, where his brother Charles was a student. They, together with a few others—amongst whom were George Whitfield and James Hervey—founded an association called the Holy Club, which held meetings for prayer and religious conversation. Because of the strictness of their behaviour, rigidly abstemious life, and methodical observances, they were called Methodists by those who ridiculed them. Whilst he was at Oxford an application was made for a clergyman "inured to contempt of the ornaments and conveniences of life, to bodily austerities, and to serious thoughts," who would undertake the mission of a new colony in Georgia. John Wesley immediately volunteered his services, and together with his brother Charles left England with the resolution of converting the Indians and deepening the religious life of the colonists. In the latter he was not successful; his strict enforcement of the regulations of ceremonies and services, together with his High Church ideas, made him unpopular. Indictments were brought against him for violation of canonical laws, and before these could be heard he returned to England after an absence of two years.

While in Georgia he became acquainted with a bishop of the Moravian Church, and professed interest in its doctrines and practices, so that on reaching London he joined the meetings of that body, the

effect being he announced himself converted. He declared that for ten years he had fought against sin, striven to fulfil the law of the Gospel, and endeavoured to manifest his righteousness, but had not obtained freedom from sin nor the witness of the Spirit because he sought it not by faith, but "by the works of the law." Whilst listening at a Moravian service to Luther's Preface to the Epistle to the Romans, in which explanation of justification by faith is given, "I felt," he says, "my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation, and an assurance was given to me that He had taken away my sins." This sudden emotion led him afterwards to preach the doctrine of instantaneous conversion, which his followers still uphold.

He now desired to preach the dogma of personal salvation by faith, and at first was allowed the use of the pulpits by evangelical ministers, but one by one the churches were closed against him. He therefore held private services. About fifty persons agreed to meet weekly for mutual conversation, with occasional love feasts. Subsequently John Wesley went to Herrnhut, in Germany, the headquarters of the Moravians, that he might grow better acquainted with their rules and teachings, and returning to London he and his followers associated with that sect in their house of worship in Fetter Lane. But presently the admiration

in which he held the Moravians diminished, and declaring they had fallen into heresies, he withdrew from them, and thus as he narrates, "without any previous plan, began the Methodist society in England."

Meanwhile George Whitfield, against whom the churches were now shut, had taken to preach in the open air, and invited John Wesley to follow his example boldly. The latter hesitated to adopt this course, but eventually addressed a large crowd in a field near Bristol in April, 1739. Some months subsequently he confesses that "till very lately," he held such a means of converting souls "almost a sin." But this idea quickly vanished, and for upwards of fifty years he continued to address congregations in the open air. From the first crowds flocked around him as he stood on the hillside, the village green, or in the open fields. Occasionally he was subject to ridicule, interruption, mobbing, and various annoyances; but he generally succeeded by patience, tolerance, and gentleness, in gaining attention and winning sympathy. The clergymen and magistrates, however, were not so readily pacified. In tracts, sermons, and books he was denounced as the promulgator of strange doctrines, the instigator of strife against the Established Church, the teacher of Popery. But neither calumny nor abuse could turn him from the path he had elected to tread. As he believed the Church had failed in its duty of teaching

the masses and calling sinners to repentance, and considered its clergy were absorbed by worldly interests and unworthy of their trust, he regarded himself as commissioned by God to win souls for heaven and warn them from hell.

In consequence of a difference of opinion which arose between himself and Whitfield they parted. Wesley held salvation was open to all men; whilst Whitfield inclined to the Calvinistic doctrine of particular election or predestination. This the former attacked as blasphemous, and as "representing God as worse than the devil." Whitfield declined to dispute or to discuss, and separation followed in 1741, when Whitfield founded Calvinistic Methodism.

Seeing the numbers of his followers rapidly increase, and knowing his voice could not reach them all, Wesley permitted laymen to aid in his work; and from this necessity was adopted a means that largely helped to increase Methodism. These preachers frequently met with rude treatment. Charles Wesley was pelted with rotten eggs; Thomas Mitchell was thrown into the village pond at Wrangle, besmeared with paint, and then carried on the shoulders of his persecutors, "certain lewd fellows of the baser sort," who shouted out: "God save the king, and the devil take the preacher."

Occasionally the Methodist teachers were carried

before the justices that they might be rebuked, fined, or imprisoned. And once, when a "waggon-load" was confronted by the magistrate, he asked what they had done, but received no answer, until a voice in the crowd made reply: "Why, they pretend to be better than other people; and besides they pray from morning till night." "But," demanded the justice, "have they done nothing besides?" "Yes, sir," replied an old man who was evidently a wag; "an't please your worship, they have convarted my wife; till she went among them she had such a tongue, and now she's as quiet as a lamb." The magistrate thereupon said: "Carry them back, carry them back, and let them convert all the scolds in the town."

Whilst John Wesley was preaching at Upton the church bells were rung to drown his voice; and one Sunday, whilst discoursing to his flock at Bristol, which subsequently became the head-quarters of the great revival, the street, court, and alleys round the chapel became filled with a violent and threatening mob, that shouted, cursed, and swore, making much commotion and causing great fear.

"A number of the rioters were arrested, and within a fortnight one of them had hanged himself; a second was seized with serious illness, and sent to desire Wesley's prayers; and a third came to him confessing that he had been hired, and made drunk to create

disturbance, but on coming to the place found himself deprived of speech and power."

Certain extraordinary manifestations began to appear amongst Wesley's congregation. "One woman who was known to be a dissembler, sometimes laughed until she was almost strangled; then she broke out into cursing and blaspheming; then stamped and struggled with incredible strength, so that four or five could scarce hold her; then cried out: 'O eternity, eternity! Oh that I had no soul! Oh that I had never been born!' At last she faintly called on Jesus Christ to help her, and her excitement ceased."

Various others laughed in like manner, and were looked on with suspicion by two members of the Society, until the latter were seized by the same strange power, whereon they laughed for two days, until by prayer they were cured. Nay, even John and Charles Wesley were brought under a like influence as they walked one Sunday evening in the meadow-lands singing psalms, so that they were forced to return home with speed.

John Wesley's life was most laborious, and he travelled forty, fifty, or even sixty miles a day on horseback; and occasionally preached twice and even thrice a day. In his journals he graphically describes the manner in which his sermons were received. Speaking of a visit paid his native place, Epworth,

June 6th, 1742, he writes: "A little before the services began I went to Mr. Rowley, the curate, and offered to assist him, either by preaching or reading prayers. But he did not choose to accept of my assistance. The church was exceedingly full in the afternoon, a rumour being spread that I was to preach. After sermon John Taylor stood in the churchyard, and gave notice as the people were coming out, 'Mr. Wesley, not being permitted to preach in the church, designs to preach here at six o'clock.' Accordingly by six o'clock I came, and found such a congregation as I believe Epworth never saw before. I stood near the east end of the church, upon my father's tombstone, and said: 'The kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost.' Friday, the 11th, I preached again at Epworth, on Ezekiel's vision of the resurrection of dry bones. And great indeed was the shaking among them; lamentation and great mourning were heard; God turning their hearts, so that on every side, as with one accord, they lifted up their voices and wept aloud. Saturday, the 12th, I preached on the righteousness of the Law and the righteousness of Faith. While I was speaking several dropped down as dead, and among the rest such a cry was heard of sinners groaning for the righteousness of Faith as almost drowned my voice.

But many of those soon lifted up their heads with joy, and broke out into thanksgiving, being assured they now had the desire of their souls, the forgiveness of their sins."

Wesley had neither intended to oppose nor separate from the Church of England, but rather to kindle the spirit of fervour and piety within her, which he believed well-nigh dead. Accordingly his meetings were not held during the hours of regular church service. He declared emphatically: "We hold communion with the Church for conscience' sake, by constantly attending both the word preached and the Sacraments administered therein;" and he instructed his lay ministers "in every place to exhort those who are brought up in the Church constantly to attend its services." The separation was forced upon him gradually by the intolerance of the clergy, who first at Bristol and subsequently elsewhere, refused to administer Communion to the Methodists. John Wesley and his brother Charles were therefore obliged to administer the Sacrament to their own people at their own meetings. He and his fellow labourers were willing, as he writes in 1745, to make any concessions their conscience would permit, in order to live in harmony with the clergy; but they could not abandon the doctrine of an inward and present salvation by faith alone, nor cease to preach in private houses, nor

in the open air, nor dissolve the societies, nor suppress lay preaching.

As early as 1739 he began to provide chapels, first at Bristol, for the members of his Society, which were placed in the hands of trustees, but subsequently committed in trust to him, until by a "deed of declaration" all his interests in them were transferred to a body of preachers, known as the "Legal Hundred." As the Society spread, he drew up in 1743 some general rules, and the following year the first Methodist Conference was held. This consisted of John and Charles Wesley, four other clergymen who had joined their ranks, and four lay preachers. Doctrinal matters were discussed, rules laid down, and a systematic arrangement for the regulation of preachers adopted. In this manner an ecclesiastical organisation was founded which has exercised a remarkable influence in the religious history of England. Henceforth a Conference was held yearly, when as circumstances demanded improvements were introduced, and a powerful system gradually built.

Soon after writing a tract strongly recommending celibacy, John Wesley, being then in his forty-eighth year, married in February, 1751, Mrs. Vazeille, a widow, the mother of four children, described by Charles Wesley as a "woman of sorrowful spirit." That the latter held her in little repute, and considered her

ill-suited for his brother's wife, is evident; for a fortnight before the marriage, he writes: "My brother told me he was resolved to marry. I was thunderstruck, and could only answer he had given me the first blow, and his marriage would come like the *coup de grâce.* Trusty Ned Perronet followed, and told me the person was Mrs. Vazeille, one of whom I had never had the least suspicion. I refused his company to the chapel, and retired to mourn with my faithful Sally. I groaned all the day and several following ones, under my own and the people's burdens. I could eat no pleasant food, nor preach, nor rest, either by night or by day."

The widow had a fortune of ten thousand pounds but this in no way influenced John Wesley, the money being settled upon herself and her children; his motive for seeking this union being, as he wrote, because he might be more useful in a married state. A few days after he communicated the news to his brother, he met the single men of the London Society, "and showed them on how many accounts it was good for those who had received that gift from God, to remain 'single for the kingdom of heaven's sake'; unless where a particular case might be an exception to the general rule."

He intended to have set out four days after the deliverance of this opinion, to preach in the North, but

fate decreed otherwise, for in crossing London Bridge he slipped, fell with force, and severely sprained his ankle. His leg was bound up by a surgeon, and he continued his way to the Seven Dials, where he preached. That evening he was removed to Threadneedle Street, where Mrs. Vazeille resided, and there spent seven days, "partly in praying, reading, and conversation, and partly in writing a Hebrew grammar and Lessons for children." During this time the marriage was arranged.

His accident happened on Sunday the 10th of February, and the following Sunday, he was carried to the Foundery, and being unable to stand, preached kneeling; a couple of days later he was united to Mrs. Vazeille. On Tuesday, February 19th, he was yet unable to set his foot on the ground, but that morning and the next evening preached on his knees. A fortnight later, though scarcely able to walk, the bridegroom set out for Bristol, leaving the bride behind. Nor did he return till three months later, and then having passed six days in the company of his wife, he left for Scotland, being unable to understand "how a Methodist preacher can answer it to God, to preach one sermon or travel one day less in a married than in a single state." This time Mrs. Wesley took care to accompany him, and when in August he went into Cornwall she likewise bore him company. The marriage was far from happy. One of Wesley's friends

wrote: "The connection was unfortunate. There never was a more preposterous union. It is pretty certain that no Loves lighted their torches on this occasion." This prepares one for Perronet's writing of John Wesley and his wife within two years of their marriage: "I am truly concerned that matters are in so melancholy a situation. I think the unhappy lady is most to be pitied, though the gentleman's case is mournful enough. Their sufferings proceed from widely different causes. His are the visible chastisements of a loving Father; hers the immediate effects of an angry, bitter spirit; and indeed it is a sad consideration that after so many months have elapsed, the same warmth and bitterness should remain."

For upwards of four years Mrs. Wesley accompanied her husband on his journeys; but in the autumn of 1755, whilst he was in Cornwall and she in town, he sent a packet of letters to Charles Perronet, which came into Mrs. Wesley's hands, when she on opening it, found a few lines addressed to a Mrs. Lefevre, whereon she fell into a furious passion, and for many years the domestic life of the great preacher was embittered. Early in the following year we find him writing to Sarah Ryan, a woman who had once led a disreputable life, but who on her conversion acted as his housekeeper at Bristol: "Your last letter was seasonable indeed. I was growing faint in my mind

The being continually watched over for evil; the having every word I spoke, every act I did, small and great, watched with no friendly eye; the hearing a thousand little tart, unkind reflections in return for the kindest words I could devise,

> Like drops of eating water on the marble,
> At length have worn my sinking spirits down.

Yet I could not say, 'Take Thy plague away from me,' but only, 'Let me be purified, not consumed.'"

Later he writes to Sarah Ryan, whom he addressed as "My dear Sister," that after many severe words his wife left him, vowing she would see him no more. "As I had wrote to you the same morning, I began to reason with myself, till I almost doubted whether I had done well in writing, or whether I ought to write to you at all. After prayer that doubt was taken away. Yet I was almost sorry I had written that morning. In the evening while I was preaching at the chapel, she came into the chamber where I had left my clothes, searched my pockets, and found the letter there, which I had finished but had not sealed. While she read it God broke her heart; and I afterwards found her in such a temper as I have not seen her for several years. She has continued in the same ever since. So I think God has given a sufficient answer with regard to our writing to each other."

Whilst suffering from jealousy on one occasion she seized his letters and papers, "and put them into the hands of such as she knew to be his enemies, that they might be printed as presumptive proofs of illicit connections." Nay, she did worse, in interpolating correspondence she had intercepted in order to give them the construction she desired, and read them to her friends in proof of his guilt. Her passions occasionally drove her to the height of madness, and more than once she laid violent hands upon him and tore his hair. John Hampson, a valued friend of Wesley's, once confessed he was on the point of committing murder. "When I was in the North of Ireland," he told his son, "I went into a room and found Mrs. Wesley foaming with fury. Her husband was on the floor where she had been trailing him by the hair of his head, and she herself was still holding in her hand venerable locks which she had plucked up by the roots. I felt as though I could have knocked the soul out of her."

Wesley patiently bore with her. "You have wronged me much, but not beyond forgiveness," he wrote to her. "I love you still, and am as clear from all other women as the day I was born. At length know me, and know yourself. Your enemy I cannot be; but let me be your friend. Suspect me no more, asperse me no more, provoke me no more. Do not

any longer contend for mastery, for power, money, or praise. Be content to be a private insignificant person, known and loved by God and me. Attempt no more to abridge me of my liberty, which I claim by the laws of God and man. Leave me to be governed by God and my own conscience. Then shall I govern you with gentle sway, and show that I do indeed love you, even as Christ the Church."

Again she left him, when he wrote on January 31st, 1771: "For what cause I know not, my wife set out for Newcastle, purposing never to return. I did not desert her, I did not dismiss her, I will not recall her." After a severance of sixteen months they were again united. She lived to the age of seventy-one, for his greater affliction; but he had the satisfaction of surviving her by twenty years.

In 1788 he was obliged to take a step over which he had hesitated for long. His followers had now become so numerous that they spread not only over England, but to Scotland and America. For these in the latter country, who were without the ordinances, he requested the Bishop of London to ordain a minister, but this was promptly refused. He therefore, by the imposition of hands, ordained preachers for these countries, with power to administer the Sacraments; and in a like manner consecrated Dr. Coke, a presbyter of the Church of England, to be superintendent or

bishop in America, and a preacher named Alexander Mather to exercise the same office in England. His brother Charles, who held to the Established Church, besought him to pause and consider before he had "quite broken down the bridge," and not leave "an indelible blot on our memory"; to which John replied he had not nor did he intend to separate from the Church, but that whilst living he must and would save as many souls as possible, "without being careful about what may possibly be when I die."

The number of his followers spread daily, and his exertions, if possible increased. It is estimated that he preached forty thousand sermons, and travelled two hundred and fifty thousand miles, whilst the number of works he wrote, translated, or edited, exceeds two hundred. He rose betimes, usually at four in the morning, and from that hour until night was never a moment idle. Besides carrying on an immense correspondence, he conducted controversies, formed societies, preached sermons, opened schools, examined and commissioned preachers, superintended orphanages, visited the sick, prayed with the afflicted, and generally organised his Society. This labour continued until his eighty-fifth year, when his health gave way under the strain; but he still continued to preach and travel up to the Wednesday before his death, when he delivered his last discourse at Leatherhead

in Surrey. On the following Friday he was taken ill, and four days later died in his eighty-eighth year, on the 2nd of March, 1791. After lying in state in his ministerial robes at his chapel in the City Road, he was buried there on the ninth of the month.

At the time of his death, the Methodists numbered one hundred and thirty-five thousand, with five hundred and forty-one itinerant preachers. Shortly after this event, dissensions arose amongst them, the laity claiming a share in the government of the body, protesting against Conferences being solely composed of ministers, advancing a right "to hold public worship at such hours as were most convenient, without being restricted to the mere intervals of the hours appointed for service in the Established Church," and to receive the Sacrament at the hands of lay preachers, a departure Wesley had opposed. In order to meet their objections, which steadily increased, a Conference was held in 1795, when a plan of pacification was drawn up, and an arrangement established which yet continues to regulate the body. The laity were not permitted to take part in Conferences, nor were the trustees of the various chapels allowed to appoint ministers. However, a new Court was founded, consisting of the preachers of each district, and all trustees, leaders, and stewards of the circuit to exercise control in their province. This Court had power to receive complaints

of and execute judgment against a preacher by suspending him until the next Conference, before which the charges must then be submitted. Various secessions have taken place from the general body since then. In 1797 a number broke away, who called themselves the Methodist New Connexion, and who are sometimes known as Kilhamites, after their leader, Alexander Kilham; in 1812 the Primitive Methodists formed a distinct sect, and three years later the Bryanites, or Bible Christians, parted from the original Society. In 1828, 1835, and 1849 other branches were formed, known as the Methodist Free Churches. In a few years one hundred thousand members seceded from the flock founded by John Wesley, but on the other hand it gained many adherents, and at the present time numbers in Great Britain about one thousand nine hundred and eighty-two ministers, over seven thousand churches and chapels, and more than five hundred thousand members. Briefly stated, the doctrines which John Wesley taught are, Salvation by Faith; the testimony of the Spirit, or "the inward impression on the soul of believers, whereby the Spirit of God directly testifies to their spirit that they are the children of God"; and Sanctification, which is "the grand depositum which God has lodged with the people called Methodists; and for the sake of propagating this chiefly, He appears to have raised them up." The

thirty-nine articles of the Church of England are reduced to twenty-five by the Methodists; confirmation is not practised amongst them, but the Lord's Supper is administered according to the rubric of the Church of England. Love feasts, when the congregation partakes of cakes and water, are celebrated, as is also a watch-night service at the close of each year.

Perhaps the most popular of Wesleyan Methodist preachers is the Rev. Hugh Price Hughes, who, belonging to the West London Mission, holds his services in St. James's Hall, Piccadilly. Thrice on the Sabbath day meetings are held here, the evening service beginning at seven of the clock. An hour previously the congregation begins to pour in, so that by half-past six the vast hall is crowded, and it is well-nigh impossible to find a seat.

The assemblage is chiefly composed of young people, and strange to say, numbers almost as many men as women. No doubt many come to hear a stirring sermon, and attend a religious service, but it is certain numbers of males who now in the spring-time of their days are engaged in "walking out" with their girls, take refuge from the dreary monotony of cold and muddy streets, and gather here where heat and rest may be had, and excellent music enjoyed free of charge, whilst no restriction is placed upon their love-making.

The great body of those tightly packed in the forms and stalls consists of the smartly dressed, well-brushed mechanic and tradesman, intelligent, independent, self-satisfied; with him his wife or the lady destined to occupy that proud position. The pervading sober tints of the mass are relieved by a glare of scarlet in the gallery, where in a double row, well to the fore, sit some three score of soldiers, here and there a darkly clad figure, with a feathered hat, nestling snugly between them. Some there are who sit in high places, such as the top gallery, and in the orchestra seats that ascend ever upwards to the ceiling; their cheeks glow in the glare of many lights, and from the heat of many bodies, and presently they fan themselves, the male with his hat, the female with her handkerchief. The hall and its vast crowd gives no idea of a place of worship with its congregation. Men enter forgetful for the moment to remove their hats; women gossip with each other, or whisper to their lovers, with whom many sit in enviable contentment and placid oblivion of all around them, hand clasped in hand, her shoulder leaning lovingly upon his stalwart breast, her haven of rest and protection against the world at large.

The general murmur of many voices, subdued yet unrestrained, increases as shortly before half-past six, the members of an orchestral band appear on the

stage, carrying their violins, and 'cellos, and bass fiddles, and taking their allotted places, some young girls amongst them, ready to handle the bow with dexterity and ease. Then comes the conductor, stout and black-garbed, a veritable magician who by waving his arms, causes a sudden outburst of stirring melody that presently exhausting itself, subdues to minor strains, flowing in rippling currents of delicious harmony through smooth and pleasant ways, soothing, mirthful, changeful, delightful, then once more martial and vigorous, and ending with flourishes that claim and obtain admiration.

When this overture ends, the conductor turning round, mentions the number of a hymn, which, to the accompaniment of his band, those assembled sing whilst sitting. This is followed by the orchestra playing Haydn's Hymn to the Emperor, with variations, admirably rendered. By the time it ends it has struck seven. The heads of the assembly are suddenly raised to see half-a-dozen sisters, with white linen cuffs and collars, grey capes, and long veils suspended from black bonnets, coming on the platform and taking the cane chairs reserved for them in a front row of the stage. Some of them kneel in prayer with their backs to the audience, others sit. About the same number of men who assist in the mission take their places on the opposite side. Between them

and the sisters stands a small table, ornamented by a couple of vases holding heather. Coming quickly and lightly on to the stage, the Rev. Hugh Price Hughes gives out a hymn, which the congregation sing, standing this time, to a rattling good air. He wears neither gown nor surplice, and there is nothing in his air indicative of solemnity or reverence.

An extempore prayer is then offered for universal peace and goodwill amongst all nations; for the salvation of the young men and young girls present; for strangers, backsliders, and those dwelling in ignorance. The Lord's Prayer is repeated, and subsequently, whilst the band plays an interlude, a collection is made towards defraying expenses. Another hymn, the reading of a lesson, and yet one hymn more follow, and then begins the sermon, preached on a text taken from the Prophet Isaiah.

In appearance the Rev. Price Hughes is medium-sized, slightly built, and full of nervous energy. His thick hair, short beard, and full moustache look black in the distance; his complexion is dark. Probably by a strain of originality and an amount of earnestness, he has, in a commonplace age and an era of spiritual languor, contrived to attract attention which he could never have earned as an orator or a thinker. His voice, though not harsh, can scarcely be called musical, whilst his words, though fluent, are devoid of eloquence.

His discourse, delivered in a conversational tone, abounding in commonplace metaphor, and free from subtle arguments, is suited to those he addresses, and certainly never soars above their heads.

In the course of the sermon the present writer heard him preach he stated that people laid overmuch stress upon their feelings, and imagined they could not be saved unless they really felt unhappy. They also set too much store by sincerity: whereas neither feeling nor sincerity was required for salvation, nor were they mentioned from the beginning to the end of the New Testament. Christian biographers had much to answer for in recording their gloomy thoughts and serious doubts caused by indigestion and spleen; for those reading such pages thought they were unworthy of salvation if they did not likewise have such harrowing moments and worrying experiences. Not a bit of it! God's way of saving souls was not man's way. When the preacher was a little boy he prayed and fretted himself, striving for a reconciliation with God, wondering why it was so difficult to effect what he desired, until one day a stranger, an American preacher, whose name he did not know, never should know until he went to heaven, told him God was reconciled to His creatures at once. God held out His hand to man, and if man put his behind his back, God grasped it. That was His way. There was no need

of waiting. God loved every one. Was that fact plain to those in the top gallery? Did they in the balcony know it, or those sitting up behind, the preacher asked as he faced the orchestra benches and turned his back to the great body of the congregation. He would have all realise that God loved them. Christ was present in St. James's Hall that evening. Jesus of Nazareth was near. Listen! He was knocking at the door of their hearts. Open and admit Him! This strain lasted half an hour. The hymns which follow gain in variety by having the verses sung by women only, men taking up the chorus. A moment of silent prayer follows, the blessing is pronounced, and the huge concourse, which has been in the hall for upwards of two hours and a half, streams out of the building.

THE CONGREGATIONALISTS.

THURSDAY NOON SERVICE AT THE CITY TEMPLE.

On Thursdays at noonday many an omnibus passing over Holborn Viaduct pauses to deposit part of its burden at the doors of the City Temple, whilst streams of those who have come afoot pour into the building; for Dr. Joseph Parker's congregation are not given to cabs, neither do they ride in carriages.

The worshippers to whom this edifice belongs represent a body who formed the oldest Congregational Church in London, and who had been closely connected with the growth of Nonconformity since the days of the Commonwealth. A memorial table in the building announces that the congregation was formed in 1640 by the Rev. Thomas Godwin, D.D., Preacher to the Council of State, President of Magdalen College, Oxford, Member of the Westminster Assembly of Divines, and Chaplain to Oliver Cromwell.

The erection of the present church, which was first opened for service in September, 1874, was

mainly due to Dr. Parker, who after three years' negotiation with the congregation then worshipping in Poultry Chapel, agreed to accept the pastorate upon the clear understanding that they should "embrace the earliest appropriate opportunity to erect a noble structure on the best available site that could be obtained." The total cost of the site, building, organ, and decoration, amounted to seventy thousand pounds; not including a rose window of stained glass in the south wall, presented by Dr. Nathaniel Rogers, of Exeter; the pulpit, costing three hundred guineas, given by the Corporation of London during Sir Sydney Waterlow's year of office as Lord Mayor; or the sixteen memorial windows, the donations of friends.

Entering by the principal front, which is gained by a recessed portico, a policeman hands each visitor a leaflet advertising the works of Dr. Parker; whilst stall-keepers at each side of the central door proffer his books and his photographs for sale. Escaping these temptations the wary one gains the interior of the Temple, a building in the quasi-classical style, consisting of two storeys, the lower being Roman Doric, the upper of the Corinthian order. A gallery encircles the whole edifice, slightly in front of which, at the far end, is the handsome and spacious pulpit of white and coloured marbles upholstered in crimson velvet. Behind is the organ, with its case of circular towers

in pitch pine, and its decorated pipes, lowered in front to admit sight of the rich-hued rose window, through which the morning light falls with a wealth of delicate warmth and flood of glorious colour.

The chapel is indeed most unlike the generality of buildings in which Nonconformists worship, being bright with windows crowded with scriptural figures, a richly embossed and gilded ceiling, pillars with painted and burnished capitals, and a resplendent pulpit. It affords sitting accommodation for two thousand people, and on this Thursday morning upwards of fourteen hundred had assembled, who with the exception of about a dozen persons, had collected in the body of the building. Just at midday the organist played a voluntary, which had scarcely finished when a grey-haired, bald-headed man in a suit of solemn black, relieved by a vista of white shirt-front and a massive gold chain, the very personification in himself of prosperous respectability, appeared on the platform immediately under the pulpit, and read a verse of a hymn, which the congregation proceeded to sing.

This being ended, Dr. Parker, a stout-built man of medium height, with a massive forehead, powerful jaw, large firm mouth, iron-grey hair, and rugged, strongly marked features, stepped into the pulpit. He was habited in the usual black cassock, which

open in front, revealed a frock-coat, turned-down collar, and black tie. From a large, gilt-edged copy of the Scriptures he proceeded to read a chapter with slow deliberation and marked emphasis; after which with closed eyes, head erect, and arms hanging by his sides he offered up an extempore prayer in a deep, strong, gruff voice savouring of a Northumbrian accent, the lower notes of which at first grated unpleasantly on the ear. Later, when during the service his voice was raised, its vibrating utterances and carefully modulated tones sounded strangely like those of Henry Irving, so that by closing the eyes one could imagine the actor had turned preacher, and stood in the pulpit of the City Temple.

After this prayer came another hymn, sung by the congregation to an organ accompaniment, and then followed that part of the service which had drawn together this goodly crowd—Dr. Parker's sermon. Without doubt he is a man of strong personality, who possesses to a great degree the most essential attribute of success in preachers and actors—magnetic force. He has evidently studied elocution, and by experience learned to make effective points by the judicious use of silence, gesture, and tone.

His discourse dwelt on the finding of Christ in the human heart, and Dr. Parker treated his theme with occasional bursts of rough eloquence. His manner

largely consisted of suddenly raising his voice to its highest pitch, and then dropping it to the lowest key in which it could possibly be heard; pausing some seconds between certain sentences, and occasionally between emphatic words; extending wide his arms, so that the sleeves of his cassock fell with effect; and throwing back his head with a quick, impulsive gesture. His sermon contained daring paradoxes, commonplace similes, and everyday colloquialisms used in reference to sacred subjects.

Occasionally the congregation interrupted him with laughter, when for instance, he referred to the "stock-jobbers and intellectual thimble-riggers in the Church"; and again he was greeted with cries of "Hear, hear" when he declared that instead of a man setting himself down in the census paper as belonging to this persuasion or that, he had better write, "I love the Son of Man."

His sermon lasted for more than half an hour, and at its conclusion Dr. Parker announced a collection would be made, when he hoped those present would contribute towards the maintenance of the chapel, a request, he added pathetically, to which attention was seldom paid. With this remark he seated himself in the spacious pulpit, and the money-boxes were handed round whilst selections from Mendelssohn were played by the organist. Meantime friends gossiped and

laughed, neighbours exchanged words, and one man at least took a newspaper from his pocket and leisurely read its columns.

The collection being over and the music having ceased, Dr. Parker addressed a few words to those present regarding themselves. These Thursday morning services, he said, had been established just twenty years ago by himself (at the Poultry Chapel), and continued ever since without intermission. There was not in the world such a representative "audience" for variety and dissension. It was composed of those who could not leave their own places of worship on Sundays, or who had on that day to preach, teach, or visit in their own parishes. Many came he was aware, who disagreed with his opinions, and others came to criticise the sermon and afterwards preach it in their own churches. All were welcome; there was only one type of man he detested, and that was the person who said, "A train leaves Holborn Station at a quarter past one for my town, just sixty miles distance; won't you jump in and preach for us at three o'clock?" To such he would fain reply, "Jump in yourself, and never mind where you are going." Such an individual little knew the labour of preaching; he (Dr. Parker) was at the moment trembling from head to foot, having parted with all the nervous force with which he had begun, and emptied his whole soul.

After these remarks he pronounced a blessing with fervour, and left the pulpit, his hearers streaming out to the music of a march.

To what social status the congregation belonged it would be impossible to say. A large portion consisted of women, and many clergymen were present, whilst there seemed a fair sprinkling of City clerks out of place, men without regular occupation, and others who had retired from business. They had not come from the East and from the West to this Temple ; the smart man from the Stock Exchange, the portly merchant, and the prosperous banker, together with the well-clad lounger, the idle aristocrat, and the child of fortune, being conspicuous by their absence. Dr. Parker's followers are children of the people, one and all.

The City Temple belongs to the Congregationalists, a sect formerly known as the Independents. Their founder was one Robert Brown, who when Queen Elizabeth declared herself head of the Church, boldly denied her supremacy, and held the Establishment to be contrary to Scriptural teachings. Believing religion a matter of individual conscience, not enforceable by political action, he refused to hold with the Church, and published a series of tracts explaining his principle. At this period separation from the Established Church was considered rebellion against the State, and his action was regarded as treasonable. Two of his

followers suffered death for their opinions in 1583, and ten years later two others were executed for a like reason. By 1596 at least twenty-four persons had died in prison in consequence of their rejection of the supremacy. Most of those holding independent opinions then took refuge in Holland, which at this time, was the sole asylum for religious liberty in Europe.

Prominent amongst those who had fled from persecution was Henry Jacob, a native of Kent, who had been educated at St. Mary's Hall, Oxford. He returned to England in 1616, during the reign of James I., with the design of forming a congregation separate from the Church "for the purer administration of Christian ordinances." This idea was communicated to his followers, and they agreeing with him, a day of solemn fasting and prayer was observed, at the close of which those who gathered together made a confession of faith in Jesus Christ. Then, standing, "they joined hands and solemnly covenanted with each other in the presence of Almighty God to walk together in all God's ways and ordinances, according as He had already revealed, or should further make known to them" when the Independent Church was founded. In the same year Henry Jacob, who became its first pastor in England, published "A protestation or confession in the name of certain Christians showing how far

they agreed with the Church of England, and where they differ, with the reasons of their dissent drawn from Scripture."

From this time Independency gradually spread through England, and in spite of the harsh measures of Laud and the Court, came in the middle of the seventeenth century to occupy a dominant place among the powers by which the destinies of England were swayed.

The history of this sect forms a chapter in the struggle for religious liberty. For years they assembled in private at the houses of various members, escaping molestation until April, 1632 (Charles I. being then on the throne), when, being at the residence of Humphrey Barnet in Blackfriars, they were arrested by Bishop Laud's pursuivant. Eighteen managed to make their escape, but forty-two were sent to prison, where they were suffered to remain for two years before being released on bail. They met again for worship, and for a while evaded notice, but were once more carried away by his Grace's pursuivants. When in April, 1640, several congregations met on Tower Hill "to seek God by fasting and prayer," many of them were imprisoned in the Tower, and were only liberated when bound over to appear at the next sessions.

During the reign of Charles I. there emigrated to

the New World not less than five-and-twenty thousand "faithful and free-born Englishmen and good Christians, constrained to forsake their dearest home, their friends and kindred, whom nothing but the wide ocean and the savage deserts of America could hide from the fury of the Bishops." There they grew in numbers and prospered in circumstances, building a religious civilisation upon an Independent religious basis, and so strengthening their co-religionists at home, that Archbishop Laud proposed to send out a bishop "with forces to compel, if he were not otherwise able to persuade, obedience."

This scheme was never executed. Strange it is to think that those who suffered persecution for conscience' sake were unable to lay the lesson to their hearts; for in due time they in turn became cruel and relentless enemies of the Society of Friends, who, flying from England, vainly sought safety and tolerance in America.

The Civil War changed the order of things for the Independents at home; for they had no longer to combat with Churchmen but with Presbyterians, who sought to substitute one ecclesiastical system for another. At the famous Assembly of Divines at Westminster in 1643, held to reform the National Church and to establish a purer discipline, five Independent ministers were amongst their number.

Being unable to resist the Presbyterian influence, they were forced to content themselves by pleading for toleration and indulgence, which were refused them. However, their cause was presently strengthened by the accession to their ranks of Cromwell.

It is worth while remarking that one of their pastors under the Commonwealth was Mr. Praise God Barebones, a leather-seller in Fleet Street, and a notable speaker, who loved to harangue his neighbours on the troubled state of the times. This latter fact commended him to the notice of Cromwell, who nominated him a member of the legislative body that succeeded the Long Parliament in 1653; which assembly was derisively called the Barebones Parliament.

The Independents, who now flourished, asked the Protector's permission to hold a synod, chiefly that they might prepare and publish a uniform confession of their faith. Liberty being granted, they met at the Savoy in the Strand on the 29th of September, 1658. So great was the progress they had made that upwards of one hundred Churches were represented by ministers and lay delegates.

A Declaration of Faith and Order owned and practised in the Congregational Churches of England was agreed upon and consented to by their elders and messengers. In the preface it is set forth "that among all Christian states and churches there ought

to be a mutual forbearance and indulgence to saints of all persuasions that hold fast the necessary foundations of faith and holiness." Moreover, "all professing Christians with their errors which are purely spiritual, and entrench and overthrow not civil society, are to be borne with, and permitted to enjoy ordinances and privileges according to their light, as fully as any of their brethren who pretend to the greatest orthodoxy."

A few years later, after the abdication of Richard Cromwell, and whilst the kingdom was in a condition of wild confusion, the delegates and ministers of Congregational Churches assembled in London, and passed a series of resolutions, one of which declared, "As touching the magistrate's power in matters of faith and worship, we have declared our judgment in our late confession; and though we greatly prize our Christian liberties, yet we profess our utter dislike and abhorrence of an universal toleration as being contrary to the mind of God in His word." And again: "It is our desire that countenance be not given or trust reposed in the hand of Quakers, they being persons of such principles as are destructive to the Gospel and inconsistent with the peace of civil societies."

Fletcher, an Independent, who writes the history of his sect, speaking of these resolutions, says they are "utterly inconsistent with the hypothesis of which

modern Independents are too apt to boast, that the leading Congregationalists of the Commonwealth period were advocates for a perfect liberty. The last of them in particular attaches a stigma to their names which nothing can remove."

On the restoration of Charles II. they began to lose their influence. According to Stoughton's "Ecclesiastical History," soon after the passing of the Act of Uniformity in 1662, Independency "retired into obscurity for a while after the Restoration. The doors of buildings where they had been wont to assemble were nailed up, the pastors were driven out, flocks were scattered, the administration of ordinances could not take place, meetings could not be held, and communities which had been prosperous under the Commonwealth diminished in number."

In 1689 the Toleration Act, passed under William and Mary, "for exempting their Majesties' Protestant subjects dissenting from the Church of England from the penalties of certain laws," brought them relief. This Act repealed many penal statutes passed at different times since the days of Elizabeth for the punishment of Protestant dissenters from the Church of England. It required them, however, to take the oath of allegiance, to declare their abhorrence of the pretended power of the Pope to depose princes (James II. was then living in exile), and to subscribe

to the Thirty-nine Articles of Religion, with the exception of three—the thirty-fourth, thirty-fifth, and thirty-sixth.

Three years later an agreement was drawn up between the Independents, who now called themselves Congregationalists, and their opponents, the Presbyterians; and in 1696 and 1730, these two bodies, together with the Baptists, effected a new union, one result being they can still approach the Throne as one body and act in defence of the rights and interests of Nonconformity.

However, within a year from the formation of the union, two discussions on points of doctrine and order arose. The first of these was excited by a Congregationalist minister holding high Calvinistic, or rather Antinomian, opinions: he believing and preaching that repentance is not necessary to salvation, that the elect are always without sin, and always "without spot before God." The controversy which ensued "threw eleven counties into disorder, and before a year had passed away, the Congregationalists had begun to be weaned from the union."

According to the declaration of the principles of religion adopted at the annual meeting of the Congregational Union in May, 1833, they believe in the Scriptures of the Old Testament as received by the Jews, and the books of the New Testament as received

by the early Christians from the Evangelists and Apostles, as divinely inspired and of supreme authority. They believe in one God, revealed in Scriptures as the Father, the Son, and the Holy Spirit, and that to each are attributed the same Divine properties and perfections. They believe man was created after the Divine image, sinless, and in his kind perfect; but having disobeyed God's command, he fell from his state of innocence, and involved all posterity in the consequences of that fall; therefore all mankind are born in sin, with a fatal inclination to moral evil, utterly incurable by human means. God having before the foundation of the world designed to redeem fallen man, made disclosures of His mercy, which were the grounds of faith and hope from the earliest ages. That He revealed to Abraham the covenant of His grace, and having promised that from his descendants should arise the Deliverer and Redeemer of mankind, set that patriarch and his posterity apart as a race specially favoured and separated to His service; that the Son of God was born of the Virgin Mary, but conceived by the Holy Ghost; that Jesus Christ was both the Son of God and the Son of Man, partaking fully of human nature, though without sin, equal with the Father and the express image of His person.

That by His obedience to the Divine law while He lived, and by His sufferings unto death, He obtained

eternal redemption for us; that after His death and resurrection He ascended into heaven; that in consequence of His mediation the Holy Ghost is sent to quicken and renew men's hearts; that we are justified in faith through Christ; that all who will be saved were the objects of God's eternal and electing love, and were given by an act of Divine sovereignty to the Son of God; which in no way interferes with the system of means, nor with the grounds of human responsibility; being wholly unrevealed as to its objects, and not a rule of human duty.

They believe that a holy life will be the necessary effect of a true faith, and that good works are certain fruits of a vital union to Christ; that Baptism and the Lord's Supper are obligations; that Christ will finally judge the whole human race according to their works; that the bodies of the dead will be raised again; that the righteous will be received into everlasting life, and the wicked condemned to everlasting punishment.

The principles of Church order and discipline are:

I. The Congregational Churches hold it to be the will of Christ that true believers should voluntarily assemble together to observe religious ordinances, to promote mutual edification and holiness, to perpetuate and propagate the Gospel in the world, and to advance the glory and worship of God, through Jesus

Christ; and that each society of believers having these objects in view in its formation is properly a Christian Church.

II. They believe that the New Testament contains, either in the form of express statute, or in the example and practice of Apostles and apostolic Churches, all the articles of faith necessary to be believed, and all the principles of order and discipline requisite for constituting and governing Christian societies; and that human traditions, fathers and councils, canons and creeds, possess no authority over the faith and practice of Christians.

III. They acknowledge Christ as the only Head of the Church, and the officers of each Church under Him as ordained to administer His laws impartially to all; and their only appeal in all questions touching their religious faith and practice, is to the sacred Scriptures.

IV. They believe that the New Testament authorises every Christian Church to elect its own officers, to manage all its own affairs, and to stand independent of and irresponsible to all authority, saving that only of the supreme and Divine Head of the Church, the Lord Jesus Christ.

V. They believe that the only officers placed by the Apostles over individual Churches are the bishops or pastors, and the deacons, the number of these

being dependent upon the number of the Church and that to these, as the officers of the Church, is committed respectively the administration of its spiritual and temporal concerns, subject, however, to the approbation of the Church.

VI. They believe that no persons should be received as members of Christian Churches, but such as make a creditable profession of Christianity, are living according to its precepts, and attest a willingness to be subject to its discipline; and that none should be excluded from the fellowship of the Church but such as deny the faith of Christ, violate His laws, or refuse to submit themselves to the discipline which the Word of God enforces.

VII. The power of admission into any Christian Church, and rejection from it, they believe to be vested in the Church itself, and to be exercised only through the medium of its own officers.

VIII. They believe that Christian Churches should statedly meet for the celebration of public worship, for the observance of the Lord's Supper, and for the sanctification of the first day of the week.

IX. They believe that the power of a Christian Church is purely spiritual, and should in no way be corrupted by union with temporal or civil power.

X. They believe that it is the duty of Christian Churches to hold communion with each other, to

entertain an enlarged affection for each other, as members of the same body, and to co-operate for the promotion of the Christian cause; but that no Church, or union of Churches, has any right or power to interfere with the faith or discipline of any other Church further than to separate from such as, in faith or practice, depart from the Gospel of Christ.

XI. They believe that it is the privilege and duty of every Church to call forth such of its members as may appear to be qualified by the Holy Spirit, to sustain the office of the ministry; and that Christian Churches unitedly ought to consider the maintenance of the Christian ministry in an adequate degree of learning as one of the especial cares, that the cause of the Gospel may be both honourably sustained and constantly promoted.

XII. They believe that Church officers, whether bishops or deacons, should be chosen by the free voice of the Church; but that their dedication to the duties of their office should take place with special prayer, and by solemn designation, to which most of the Churches add the imposition of hands by those already in office.

XIII. They believe that the fellowship of every Christian Church should be so liberal as to admit to communion in the Lord's Supper all whose faith and godliness are, on the whole, undoubted, though con-

scientiously differing in points of minor importance; and that the outward sign of fraternity in Christ should be co-extensive with the fraternity itself, though without involving any compliances which conscience would deem to be sinful.

The Congregationalists are to-day the most numerous and influential body in the Church of England. According to the statistics of the "Congregational Year Book," published in 1889, there are in England and Wales 2,710 ministers, with 4,585 churches and mission stations, with sittings for about one million six hundred thousand.

THE CHURCH OF HUMANITY.

SUNDAY MORNING SERVICE WITH THE FOLLOWERS OF AUGUST COMTE.

The Church of Humanity was founded by Auguste Comte, a French philosopher, born at Montpellier in 1798. He was educated in Paris, and from his boyhood was distinguished "by a chronic irritability, a most passionate despotism, and a most extraordinary precocity." He devoted his attention to mathematics and the physical sciences, which he hoped eventually to teach. For some time he struggled with want; but his hardship bore fruit by awakening his interests in humanity. And whilst yet a lad, watching his motley-clad friends and their laughter-loving companions pass under the glare of a thousand lights in the bewildering mazes of a carnival dance, he stood a melancholy, motionless figure, gravely wondering how a gavotte could make people forget that thirty thousand human beings were starving around them.

Whilst yet young he was attracted by the Socialism taught by Saint-Simon, who, having been imprisoned during the Reign of Terror, soon after his liberation

resolved to fundamentally reform society. Struck by the fascinating originality of his ideas, and the noble courage of his belief in the supremacy of industry as the definite aim of human society, Comte became his disciple, and laboured with him for some time. But whilst Saint-Simon was an ingenious dreamer, Comte was a systematic thinker, and a disagreement eventually took place which parted them. Comte continued his own way, strong-willed, daring, ambitious, resolving amongst other things to imitate Benjamin Franklin, whom he called a modern Socrates, by forming the design of becoming perfectly wise, and by fulfilling that design. He failed however to show his wisdom when taking a step which more than any other influences a man's life. The woman he married was unsuited for his wife; and he subsequently described his union as one to which "magnanimity owes no account to pride." They soon quarrelled, and within a year from his wedding-day, he, with a touch of pathos that begets sympathy, writes: "I have nothing left but to concentrate my whole moral existence in my intellectual work, a precious but inadequate compensation; and so I must give up, if not the most dazzling, still the sweetest part of my happiness."

In his twenty-eighth year he was stricken by what he termed "a cerebral crisis," known to his physicians by the more commonplace term of brain fever. This

condition, brought on by deep study and anxious thought, developed into temporary madness, during which he attempted suicide by throwing himself into the Seine. On recovering he was employed in teaching mathematics at the Polytechnic School in Paris and in formulating a new scheme of thought, which set forth that the social order could never be changed until all the theoretic ideas concerning it had been scientifically and systematically reorganised and condensed. His views were embodied in six volumes called "Cours de Philosophie Positive." Amongst strange speculations and novel theories, he stated that Catholicism, reconstructed as a system on new intellectual foundations, would eventually preside over the spiritual reorganisation of modern society, which was then passing through a crisis owing to the conflict of two opposing actions: the first a disorganising movement, which broke up old institutions and discredited ancient beliefs; the second a movement towards a definite social state, in which all means of human prosperity would receive their most complete development and most direct application.

His outspoken judgments irritated certain savants, who in revenge used their influence to have him ousted from the Polytechnic. Having left the Institute he sustained life by private tuition, and by the voluntary contributions of his few followers. On Sundays he gave

free lectures to all who desired to listen. When past his fortieth year his wife parted from him, chiefly on account of his chronic irritability and her lack of sympathy, and three years later he became enamoured of the wife of M. de Vaux, who was condemned to spend the remainder of his days as a galley-slave. Madame Clotilde de Vaux was young and beautiful, accomplished and philosophic, and listened to the new disciple's wonderful teachings, whilst remaining insensible to his personal attractions. Her invariable reserve, he frankly states, after some time purified his affection and raised it to the level of her own; and from that time all he aspired to was a union which should need no concealment—that of legal adoption, the natural one, considering their disparity in age. Their friendship lasted but a year, when she was snatched by death, and passionately regretted by Comte. Every week he visited her grave at Père la Chaise; and daily he invoked her spirit in his prayers, with a passionate yearning that filled infinity with its agony, and sought communion with her from whom he would not be parted. The influence she exercised over his life and labours, his opinions concerning sociology and religion, were remarkable. Whilst she lived, he tells us, "I had felt her angelic influence for one year only. She has now, for more than six years since her death, been associated with

all my thoughts and with all my feelings. Through her I have at length become for humanity, in the strictest sense, a two-fold organ, as may any one who has reaped the full advantage of woman's influence. My career had been that of Aristotle—I should have wanted energy for that of St. Paul—but for her. I had extracted sound philosophy from real science; I was enabled by her to found, on the basis of that philosophy, the universal religion. The perfect purity of our connection, which circumstances made exceptional, and even the admirable superiority of the angel, who never received her due recognition—on these I need not dwell — they are already fully appreciated by a nobler order of minds." Furthermore, he states that "the new Beatrice" was taken from him before he could reveal to her the systematic preparation "which I now accomplish with her when dead. My angelic disciple then brings with her nothing beyond the dispositions essential to a disciple; dispositions to be found in most women, and even in many proletaries. Positivism has not yet reached them, but all I presuppose in them, as in her my eternal companion, is a profound desire to know the religion which can overcome the modern anarchy, and a sincere veneration for the priest of that religion."

On Sunday, October 19, 1851, he ended a discourse on the general history of humanity, which lasted

only five hours, with these words: "In the name of the past and of the future, the servants of humanity—both its philosophical and practical servants — come forward to claim as their due the general direction of this world. Their object is to constitute at length a real Providence in all departments, moral, intellectual, and material. Consequently they exclude, once for all, from political supremacy, all the different servants of God, Catholic, Protestant, or Deist, as being at once behindhand and a cause of this disturbance." His system of scientific thought is gigantic and intricate. Religion became to him and to his followers the universal unity of all existences in one Great Being known as Humanity, the aim and object of worship. This abstract idea of humanity takes the place of a personal Providence. To use his own words, "A deeper study of the great universal order reveals to us at length the ruling power within it of the true Great Being, whose destiny it is to bring that order continually to perfection by constantly conforming to its laws, which thus best represent to us that System as a whole. This undeniable Providence, the supreme dispenser of our destinies, becomes in the natural course the common centre of our affections, our thoughts, and our actions. Although the Great Being evidently exceeds the utmost strength of any, even of any collective human force, its necessary constitution

and its peculiar function endow it with the truest sympathy towards all its servants." Women were to have a considerable share in establishing a new order of things. Superior in power of affection, more able to keep both the intellectual and active forces in continual subordination to feeling, they were destined to act as natural intermediaries between humanity and man. The Great Being confided specially to them its moral Providence, maintaining through them the direct and constant cultivation of universal affection in the midst of all the destruction of thought or action which were for ever withdrawing men from its influence.

But as famous men such as Moses and Homer, Descartes and Dante, Confucius and Columbus, Bouddha and Mahomet, and others, philosophers, reformers, painters, poets, authors, inventors, rulers, soldiers, saints, and martyrs, were manifestations of the Great Being, it was considered just they should receive veneration, and accordingly Comte arranged the formula of a worship of humanity by means of festivals celebrating the memories of illustrious men. For this purpose he reconstructed the Calendar, which is, we are informed, a "concrete view of the preparatory period of man's history, adapted to all years equally. Especially intended for the transition through which the Western Republic has to pass; the Republic which, since Charlemagne, has been formed by the free cohesion of the five leading

populations—the French, Italian, Spanish, British, and German." The calendar consists of thirteen months, each containing barely four weeks. Each month is dedicated to a representative man. The first to Moses, or the initial theocracy; the second to Homer, or ancient poetry; the third to Aristotle, or ancient philosophy; the fourth to Archimedes, or ancient science; the fifth to Cæsar, or military civilisation; the sixth to St. Paul, or Catholicism; the seventh to Charlemagne, or feudal civilisation; the eighth to Dante, or modern epic poetry; the ninth to Gutenberg, or modern industry; the tenth to Shakespeare, or the modern drama; the eleventh to Descartes, or modern philosophy; the twelfth to Frederick II., or modern policy; the thirteenth to Bichat, or modern science. Following out this adaptation of the Catholic system, the weeks are likewise dedicated to illustrious personages, and the days have patrons so widely different in their views and lives as Zeno and St. Luke, St. Theresa and Héloïse, Cicero and St. Francis Xavier, Richelieu and Cromwell, Lord Bacon and St. Thomas Aquinas, Galileo and Innocent III., Tasso and Milton, Holbein and Velasquez, William Penn and Louis XI., St. Monica and Sir Walter Scott, Byron and St. Elizabeth of Hungary, Rabelais and Joan of Arc, Calderon and Columbus, Pliny the Elder and St. John the Evangelist, Bouddha and St. Bernard, Milton and Confucius, Mahomet and Defoe.

A "system of sociolatry or social worship embracing in a series of eighty-one annual festivals the worship of Humanity under all its aspects," again dedicates the thirteen months to Humanity, Marriage, the Paternal Relation, the Filial Relation, the Fraternal Relation, the Relation of Master and Servant, Fetichism, Polytheism, Monotheism, Women, the Priesthood, the Patriciate, the Proletariate. The festival of the Animals, of Fire, of the Sun, of Iron, of Castes, of Art, of Science, of Old Men, of the Knights, and of Inventors, are amongst those by which Humanity is worshipped under all its aspects. A "complementary day" is devoted as a festival of all the dead, and the additional day in leap years is known as the general festival of Holy Women.

A classification of "the eighteen internal functions of the brain, or systematic view of the soul" is made, from which it may be seen these functions are nutritive instinct, sexual instinct, maternal instinct, military instinct, industrial instinct, ambition temporal, or pride, desire of power; ambition spiritual, or vanity, desire of approbation; veneration, benevolence or universal love, sympathy, humanity; conception synthetical, analytical, generalisation, systematisation, expression, courage, prudence, perseverance. According to the Positivist catechism "these eighteen organs together form the cerebral apparatus, which, on the one hand, stimulates the life of nutrition, on the other, co-ordinates the life

of relation, by connecting its two kinds of external functions. Its speculative region is in direct communication with the nerves of sensation, its active region with the nerves of motion. Its affective region has no direct communication except with the viscera of organic life; it has no immediate correspondence with the external world, its only connection with which is through the other two regions. This part of the brain, the essential centre of the whole of our existence, is in constant activity. It is enabled to be so by the alternate rest of the two symmetrical parts of each of its organs. As for the rest of the brain, its periodical cessation of action is as complete as that of the senses and muscles. Thus, our harmony as living beings depends on the principal region of the brain, the affective; it is from this that the two others derive their impulse, and in obedience to this impulse, the two others direct the relations of the animal with the external agencies which influence it, whether such relations be active or passive."

The Religion of Humanity has also a "Theoretical Hierarchy of Human Conceptions, or synthetical view of the universal order in an encyclopædic scale of five or seven degrees," namely, mathematics, physics celestial or astronomy, physics proper, physics special or chemistry, biology, sociology, and morals.

Considering the First Philosophy "as a step in the Positive education, in the commonest sense of the term

education, which restricts it to the preparation for mature life," we are told "its exposition follows on the Sacrament of Initiation, and precedes as an introduction the Septennial course of instruction, the scientific training through which, between fourteen and twenty-one, both sexes are to pass, mastering in succession the seven sciences which compose the Abstract Encyclopædia. Its antecedents are: I.—The training of the affections, the almost exclusive object of the first seven years, and paramount in the two next periods of equal length. II.—The training of the imaginative powers, the artistic faculties, by familiarity with the great poets and the arts of sound and form; storing the mind with images.

The Sacrament is the religious introduction to the abstract discipline; the philosophical introduction consists of a course of nineteen lectures, as follows:

I.—Introductory, setting forth the spirit and object of this preliminary course.

II.—On Abstraction, as it is the *Abstract* Encyclopædia which is to be studied.

III. to XVII.—On the Fifteen Universal Principles or Laws on which the abstract doctrine rests, the highest abstractions, the central body of the First Philosophy, which have hitherto engrossed the name. The fifteen form three groups, which are again divided into sub-groups.

XVIII.—The constitution of the Positive Hierarchy of phenomena and conceptions, based on a relative view of the whole order of the world.

XIX.—The concrete application of this Hierarchy, wherein it becomes a Hierarchy of beings or existences, on the same principle of classification as was adopted for its abstract form.

So viewed, the Hierarchy condenses all truly scientific theories and is the basis for all practical conceptions, classifying the arts in accordance with its classification of the sciences.

The Religion of Humanity has been described by an outsider as Catholicism without Christianity, and by a follower as Catholicism with science. To one not in touch with its creed it seems cold, uninspiring, and unsatisfactory, having nothing of the lofty ideals and inspiring hopes of Christianity; yet an earnest thinker and profound scholar has declared it "the one hope for the world."

Auguste Comte, having lived in poverty for years, during which he found few hearers, died on September 5, 1857, leaving behind him a small band of followers. Those in London to whom his teachings seem wise gather together for weekly service in Chapel Street, a small thoroughfare in Holborn. Their chapel presents the appearance of an ordinary drawing-room or study æsthetically arranged. The lower part is panelled in

pale green, the walls above papered in the same colour of a brighter shade. Light is admitted through windows of ground glass in the roof. On the upper part of the walls are pedestals bearing busts of the thirteen illustrious personages to whom the months are dedicated, whilst on the lower part hang framed engraved portraits of the patrons of each day in the year. At the far end of the room stands an altar covered with a cloth of dull red, edged with gold fringe. On this are laid vases of flowers, and above it, on a marble slab let into the wall, are the words Religion of Humanity, Love for Principle and Order for Basis, Progress for End, Live for Others, Live Openly. Over this slab hangs a large picture, a copy of Raffaelle's Madonna di San Sisto, representing the type of perfect motherhood. At the right-hand side, on a pedestal, is a rough clay bust of Auguste Comte, and near him hangs a picture of Héloïse, whilst at the left of the altar is an engraving of St. Paul and a plaster cast of Michael Angelo's head of Moses. Tablets to the memory of deceased members of the Church are on the walls; the floor is covered with matting; terra-cotta-coloured curtains screen the small organ; cane-bottomed chairs stand in rows facing a reading-desk and pulpit.

The congregation present on the morning when the writer made one amongst them numbered about forty, and included some young girls, a couple of boys, a few women and middle-aged men, and one picturesque,

venerable figure—tall, white-bearded, silver-haired, and blind—who was led to his chair.

The service began by the playing on the organ of the beautiful "Andante con moto" from the fifth Symphony of Beethoven, which was listened to in appreciative silence, after which Dr. Richard Congreve, the Priest of Humanity, stepped into the reading-desk habited in ordinary dress, and read the following words, which briefly outline their form of service: "We meet as believers in Humanity in this room devoted to her worship, and marked as such by a provisional artistic representation of her taken from her best type in the past; we meet in presence of her greatest known servants, among whom the founder of her religion stands pre-eminent; in the due remembrance of her unknown servants whose services we inherit; we meet in presence, lastly, of our own dead, by a weekly act to testify our belief and to renew our resolve to devote ourselves to her service. As believers we seek to give fitting outward expression to our belief. By music, by readings, by prayer—prayer from which all idea of direct petition is excluded—by prayer, therefore, in the highest sense of aspiration and communion, we would make our expression in its form continuous with the religious worship of those around us, with whom, as far as possible, we would in spirit be joined. In doing this we use all that the past offers us of devout and beautiful utterance. Psalm, prophecy, poem,

or music, the religious writings of East and West, we claim as our own. We admit no revelation, no inspiration of a being outside man; we consider all to have been written or spoken to men like ourselves by men like ourselves, for us and for those who shall come after us; thus gaining greater continuity, and giving complete unity to all religious expressions of our race, honouring and using all our religious predecessors without any exception. As the believers in other creeds, we would, by a common worship, strengthen our faith, our hope, and our love, whilst in the contemplation of man's past we find the strongest motives for the high grace of humility, in the thought of our own past for that resolution to amend which is the essence of repentance. In no mystical spirit, our worship, domestic rather than public, has for its aim our moral culture and advance. We welcome all who come, without claiming more agreement than they wish to give. In the general spirit of our action, in the desire to serve their fellow-men, we believe that most who come will agree."

Extracts were next read from the "Imitation of Christ," followed by prayers to the "Great Power whom we here acknowledge as the highest Humanity," when a symphony by Spohr was played. This was succeeded by a sermon on the Sacraments of the Church of Humanity, "nine in number, answering in their entirety to the great sacrifice of the mass or of the Eucharist, by uniting the believer to the

object of his worship." Over two years had passed since a lad of Russian origin, American parentage, and English training had been initiated; the Sacrament was to be administered that day. The training of the affections begins with the earliest period of life, and is not withdrawn till the age of fourteen. From seven to fourteen "the imagination is more particularly addressed." Initiation was usually conferred at the age of fourteen, when the child passes into a larger atmosphere, and listens to the teaching of those appointed to give a higher systematic training. The instructions given by the Positivist priesthood follow. The Sacraments are presentation, initiation, admission, destination, marriage, maturity, retirement, transformation, and incorporation.

Immediately after the sermon a boy stood up, and having answered certain questions addressed to him by the Priest of Humanity, was declared duly initiated. Prayers followed. "The peace of her slowly dawning kingdom be upon you, the blessing of Humanity abide with you now and for ever," said the priest, to which the congregation responded "Amen." Then came the benediction—"The faith of Humanity, the hope of Humanity, the love of Humanity bring you comfort and teach you sympathy; give you peace in yourselves and peace with others, now and always. Amen." The service ended with the playing of the chorus from Mendelssohn's "Elijah."

THE BAPTISTS.

SUNDAY MORNING WITH MR. SPURGEON.

The Baptists are a denomination who hold that total immersion, or plunging of the whole body into water, is the only authorised and scriptural manner of dispensing baptism; and that the Sacrament can be administered lawfully only to those capable of making a profession of faith. The general idea prevailing in the Christian Church regarding the duty of parents to enrol their children as its members, and cleanse them from original sin, is regarded by the Baptists as a grave error, for they argue a protestation of belief cannot be made by one unconscious of what is done on his behalf, nor received from those who stand as proxies. The difference in opinion between Baptists and the general Church will be better understood when it is stated that the sect baptizes persons in the belief that they have been converted; the ceremony being used as a sign of their being, before baptism, and independently of it, made children of God; whereas

the Church teaches that those who have received the rite are regenerate and made heirs of everlasting salvation. The Church of England accepts as true and valid the baptisms of the Baptists; but the latter will not accept the baptisms of the Church of England as legitimate, unless performed on those who had arrived at the years of discretion.

Down to the sixteenth century there was no body of worshippers in England who protested against infant baptism or declared it unlawful. However, in Germany there were numbers who, whilst agreeing with Luther in most points of his teaching, dissented from him in this particular doctrine, declared the baptism of infants unlawful, and rebaptized their followers even when the ceremony had been performed on them during infancy. Because of this custom they were called Anabaptists. They were guilty of many foolish and fanatical practices, and under the so-called Reformed Church suffered persecution at the stake and on the scaffold.

From the Continent some of them came to England in the reign of Elizabeth, and spread their doctrines. William Kiffin, one of the founders of the sect in this country, narrates: "There was a congregation of Protestant dissenters of the Independent persuasion in London gathered in the year 1616, whereof Mr. Henry Jacob was the first pastor. In this society several persons finding that the congregation kept not their

first principles of separation, and being also convinced that baptism was not to be administered to infants, but such only as professed faith in Christ, desired that they might be dismissed from that community, and allowed to form a distinct congregation, in such order as was most agreeable to their own sentiments. The Church, considering that they were now grown very numerous, so more than could in these times of persecution conveniently meet together, and believing also that these persons acted from a principle of conscience, and not obstinacy, agreed to allow them the liberty they desired, and that they should be constituted a distinct Church, which was performed the 12th of September, 1633. And as they believed that baptism was not rightly administered to infants, so they looked upon the baptism they had received in that age as invalid; whereupon most, or all of them, received a new baptism. Their minister was Mr. John Spilsbury. What number they were is uncertain, because in the mentioning of the names of about twenty men and women, it is added 'with divers others.'"

Along with their ideas regarding baptism, the new sect taught the community of property, the unlawfulness of oaths, and rejected the Queen as head of the Church. Probably because of this latter act, persecution swiftly pursued them. Eleven of them were condemned to be burnt at the stake; eventually nine were banished,

but the sentence was carried out on the remaining two, even though Fox wrote to the Queen begging her to have mercy on these unhappy men. In the following reign another Baptist named Edward Wrightman suffered the same fate. Yet their numbers continued to increase, so that in 1640 they had seven congregations in London. Three years later they held a convention, and adopted a Confession of Faith. In 1647 a declaration of Parliament was issued in their favour; but this was revoked in the following year, when an ordinance of the Lords and Commons declared: "Whoever shall say that the baptism of infants is unlawful, or that such baptism is void, and that such persons ought to be baptized again, and in pursuance thereof shall baptize any person formerly baptized, or shall say the Church government of Presbytery is anti-Christian or unlawful, shall upon conviction by the oath of two witnesses, or by his own confession, be ordered to renounce his said error in the public congregation of the parish where the offence was committed; and in case of refusal, he shall be committed to prison till he find sureties that he shall not publish or maintain the said error any more." For years they suffered persecution from Protestant, Presbyterian, and Puritan, not only in life but in death; for Calamy in his "Lives of the Nonconformers," relates that it was found necessary to carry the body of a Baptist minister

to the grave in a sugar-cask, his friends fearing that Christian burial would be denied him.

Under Cromwell the Baptists enjoyed greater liberty, and as many of his followers were members of this sect, it enjoyed some political importance. Soon after the Protector's death the Baptists divided into two distinct sections, known as the General and the Particular Baptists. The former derive their name from their doctrine of general redemption, they maintaining that Christ died to save all men, whilst the latter hold the dogma of particular redemption, believing Christ did not die for all men, but only for the elect. Many of the General Baptists in time became infidels or Unitarians, whilst the Particular Baptists closely approached Calvinism in their tendencies. The former rapidly declined in numbers, for, says one of themselves, "having no masters and having no notion of a power lodged anywhere, they parted into innumerable societies of different faith and practice." The latter, however, flourished to such an extent that it now almost monopolises the name of Baptist.

In its mode of worship and form of government the Baptist Church resembles the Independent, each congregation being complete in itself and independent of outside interference. In 1812 an association of Baptist Churches was formed under the heading of the

Baptist Union, to which more than a thousand Churches are affiliated, nominally connected with each other, and having in view the promotion of every public movement bearing on their own denomination in particular, and on Nonconformity in general. The Union is, however, voluntary, the members associating upon equal terms for consultation and mutual benefit, every congregation having its right of independent action. They "reject canon law, and place councils, synods, convocations, kirk sessions, and all such tribunals, along with a history of the Inquisition," says an authority.

From this Union the most prominent Baptist minister in England, Charles Haddon Spurgeon, has severed himself. Born in Kelvedon, in Essex, in the year 1834, he grew up a sturdy and intelligent lad. In relating some personal reminiscences to his congregation, he has told them that his earliest recollections were centred round his grandfather, who was for sixty-four years pastor at Stambourne, in Essex. This old man, at the age of eighty-eight, was wont to rub his knees and complain that rheumatism was shortening his days. Whilst young Spurgeon was staying at his house a missionary who was likewise a visitor prayed with the boy in an arbour, and afterwards predicted "he would preach the Gospel to more people than any man living," and that he would one day occupy Rowland Hill's pulpit.

Regarding his "conversion," he narrates that it pleased God to convince him of sin even in his childhood. He lived a miserable creature, finding no hope, no comfort, his heart being broken in pieces. For six months did he pray agonisingly with all his soul, but received no answer. He resolved to visit every place of worship in Colchester, that he might find out the way of salvation; he felt willing to be anything or to do anything if God would only forgive him.

At last one winter day it snowed so much he could not walk to the place he intended visiting, and therefore was obliged to stop on his way—a thrice blessed halt for him. He was in an obscure street, leading from which was a court, and in this stood a Primitive Methodist Chapel. He had heard of the Methodists, and how they sang so loud they made people's heads ache; but that didn't matter, he wanted to know how he might be saved, and if they made his head ache ever so much he didn't care.

So entering he sat down; the service went on, but no minister was there. At last a very thin-looking man got into the pulpit and, opening his Bible, read these words: "Look unto me and be ye saved, all the ends of the earth." Then the thin man set his eyes on the stranger as if he knew him by heart, and said: "Young man, you are in trouble, and you will never get out of it unless you look to Christ."

Then he lifted up his hands and cried out, "Look, look! it is only look!" and young Spurgeon at once saw the way to salvation. His sensations are best told in his own language:

"Oh, how I did leap for joy at that moment. I knew not what else he said; I did not take much notice of it; I was so possessed with that one thought. Like as when the brazen serpent was lifted up, they only looked and were healed. I had been wanting to do fifty things, but when I heard the word 'Look,' what a charming word it seemed to me! Oh, I looked until I could almost have looked my eyes away, and in heaven I will look on still, in my joy unutterable. I now think I am bound never to preach a sermon without preaching to sinners. I do think a minister who can preach a sermon without addressing sinners does not know how to preach."

At the age of fifteen he was baptized in a river. Two women who were immersed at the same time desired he might lead them into the water; but he was such a timid, trembling creature, he needed all the strength he possessed for himself. Soon his timidity was washed away; it floated down the river into the sea, and must have been devoured by the fishes, for he had never felt anything of the kind since then. Baptism also loosed his tongue, and from that day it had never been quiet. A year later, and he became an

usher at a school in Newmarket. Whilst holding that post he preached his first sermon in a cottage at Faversham, not far removed from Cambridge. Then he resolved on becoming a minister.

His first charge of souls was at Waterbeach. Before settling there he had gone to preach an anniversary sermon for the pastor, who was much taken aback by his youthful appearance. "How are you? I have come to preach your anniversary sermon," said the lad, little over sixteen years. "I'm none the better for seeing you," was the rough reply. But young Spurgeon was not disconcerted; he preached, found admirers, and finally settled in this small, poor village, his pay being about forty-five pounds a year. The congregation supplemented this sum with gifts of bread, vegetables, and pork. One day when he had delivered a stirring sermon, one of his hearers gave him seven-and-sixpence to buy a new hat, badly needed, and the following Sunday added half-a-crown, saying with some confusion, the Lord had ordered him to give his young pastor ten shillings, but he had kept back half-a-crown. It would not do, however; he was forced to give the sum originally suggested.

Baptism by total immersion was held in the neighbouring river, and one day appointed for the service it rained cats and dogs. Mr. Elvin, a man of monstrous size, was to undertake the ceremony, but when he

saw the kind of weather it was he flatly declined, pleading that if he got wet there wasn't a waistcoat within forty miles that would fit him. Young Spurgeon's preaching caused some attention. John Howard Hinton declared him an old Puritan bound in morocco; but Spurgeon answered he was bound in calf because he belonged to Essex. A certain Dr. Binney asserted his sermons were an insult to God and man, and refused to preach where he did, and perhaps he was right; but the doctor afterwards said he was wrong.

Whilst at Waterbeach he was invited to take charge of a congregation having a chapel in New Park Street, London, he being then a full-faced lad of nineteen years. Whilst walking near Chesterton some time before, "what seemed like a voice speaking" said, "Seekest thou great things for thyself; seek them not"; so for some time he hesitated to accept the offer. Eventually he came to town. At this time he wore a huge black satin stock, used a blue cotton pocket-handkerchief with white spots, and altogether bore an air of rusticity. His first Saturday night in London was spent in a Bloomsbury boarding-house. He tossed in a narrow bed and found no pity. Pitiless was the grind of cabs in the streets; pitiless the recollection of the young City clerks whose grim propriety had gazed with amusement on his rusticity; pitiless the room which scarcely afforded space to kneel; pitiless

even the gas-lamps, which seemed to wink from out the December darkness.

The sight of Park Street Chapel, an imposing structure, at first suggested a wealthy and critical congregation, far removed from the humble folk at Waterbeach, to whom his ministrations had been sweetness and light. He preached to twelve hundred empty seats and a congregation of one hundred, and gained such courage that on his return to the Bloomsbury boarding-house at night he didn't care a penny for the smart City clerks, for the grind of cabs, or for anything under the sun. His fame began to spread to such an extent that it became necessary to enlarge the chapel so that it might accommodate one thousand eight hundred, but in due course the crowds which gathered to hear him were so great that he held services at Exeter Hall, and subsequently at the Surrey Gardens.

A description given of him at this time says: "In personal appearance he is not prepossessing; in style he is plain, practical, simple; in manner rude, bold, egotistical, approaching to the bigoted; in theology a deep-dyed Calvinist; in church relations an uncompromising Baptist."

The services were conducted not only with religious fervour, but with business-like manner; money rolled in, and the profits were set aside for the purpose of

building the popular young preacher a tabernacle. In 1856 the first meeting was held to consider the scheme, which was heartily taken up; subscriptions were freely given, and in order to further the project Mr. Spurgeon preached all over the country, taking half the proceeds of collections.

In 1859 the foundation stone was laid by Sir Samuel Morton Peto. Beneath this were placed a Bible, the old Baptist Confession of Faith, which had been signed by Benjamin Keach, the declarations of the deacons printed on parchment, an edition of Dr. Rippon's hymn-book, and a programme of the day's proceedings.

On the same evening a meeting was held at Rae's Repository, which was decorated for the occasion. One of the speakers, Judge Payne, evidently hailing from America, pointing to the preacher's initials which formed part of the ornamentation, indulged in what has been termed "some sensible wit," by asking what they meant, and then giving an explanation. "They indicate," said he, "Clear Headed Speaker, who is Clever at Handling his Subjects in a Cheerful Hearted Style. He is Captain of the Hosts of Surrey; he is a Catholic Humbug Smasher; he has Chapel Heating Skill; he is a Care Hushing Soother; a Child Helping Strengthener; Christ's Honouring Soldier, and Christ's Honoured Servant."

In March, 1861, opening services were held in the Metropolitan Tabernacle, and continued daily for five weeks. Before this time the sum of thirty-one thousand three hundred and thirty-two pounds, the free-will offerings of the people, had been subscribed. The building is constructed to seat five thousand five hundred persons, and gives standing room to one thousand more. It is a vast structure, with a flight of steps leading to a pillared portico, imposing in appearance. Underneath the chapel is a lecture room, capable of seating nine hundred persons, a Sunday-school room, in which one thousand children are taught, several class-rooms, vestries, apartments for mothers' meetings, store-rooms, and a kitchen with conveniences for tea services. In connection with the Tabernacle is the Preachers' College, erected in 1874, for the purpose of training young men for the ministry, the annual cost of its support being about seven hundred pounds.

Those who gain admission have been drawn from the workshop, the office, or the field, and must have preached for at least two years before they enter. They are given board and education free, and they lodge in the families of Church members that they may have the benefit of home influences. They are not ordained, as ordination is not recognised by the Baptists, but they are sent all over the world to preach.

Interiorly the Metropolitan Tabernacle is oblong, completely encircled by a double row of galleries fronted by metal fretwork painted in blue and gold, and supported by pillars bearing the same colours. The pews shelve upwards so as to allow the occupants a clear view of the preacher. Rows of gas-jets having muffed globes surround the galleries, and uncovered lights surmount the pillars. At the far end is a double platform, connected by flights of stairs, the upper being used as a rostrum, whilst Communion is celebrated and Church members received on the latter. The building is by day lighted and ventilated by five dome windows, besides those at the sides and front, for Mr. Spurgeon is fond of fresh air, and on one occasion declared "the next best thing to the grace of God for a preacher is oxygen." The body of the Tabernacle is filled with pews, which towards the top curve round the platform.

At the service which the present writer attended the building was crowded to excess, and must have contained six thousand persons. Seat-holders take their places, but visitors are given a little envelope called an "early admission pass," on which is printed a request "to enclose a contribution towards the work of the Lord under the superintendence of Pastor C. H. Spurgeon, and place it in the boxes at the gates." Visitors then gaining admission wait until five minutes

before the service begins, when an electric bell is heard, and they take whatever vacant seats they please. From these they cannot be ousted, even if the seat-holders arrive later, whilst these latter must be content with the best places they can find. Before the service began the lower platform was crowded by those desirous of being admitted into the Baptist Congregation.

At the appointed hour Mr. Spurgeon appeared on the rostrum, followed by his brother and some elders and deacons, who took their places in pews behind him. His short, burly figure was dressed in black. Long ago, he had been told, as he once informed his flock, ministers saved souls by wearing white bibs; but he didn't believe it, and therefore wore neither cassock nor surplice. Neither did he wear a white tie, not wishing, as he remarked, to be mistaken for a waiter or an undertaker: an error the impartial will admit might easily be made.

The rostrum contained a table with a reading-lamp and an immense-sized copy of the Bible, a bottle of water, and some tumblers. Having seated himself, he bowed his head and offered up an extemporary prayer. His brother announced a hymn, and read a verse. There is no organ in the building, nor any musical instrument, and the task of starting and conducting the singing is left to a deacon, who stepped forward and began on a high key. A few voices

followed him, and then came to a sudden pause, when he made a second attempt in a lower key, and was joined by a mighty chorus from the people whom, with his hymn-book, he had waved to their feet. Apparently he thought it his bounden duty to keep a couple of bars ahead, and this he did throughout with persistency. The singing was loud but discordant, for no one thought it necessary to keep in time or tune with his neighbour, and no matter how they endeavoured to keep pace with their leader, he valiantly outstripped them.

Mr. Spurgeon then read a couple of verses of Scripture, on which he passed a running comment for about ten minutes, when he said they would have a couple of verses of song. His wish being complied with in a spirited if not an harmonious manner, a prayer was offered up by the great preacher's brother. Then followed another hymn, each verse of which was read aloud before being sung, the starter keeping well to the fore.

Next followed Mr. Spurgeon's sermon, delivered in a clear, musical voice, with a deliberate, measured utterance.

Years ago he gained notoriety by the free-and-easy manner in which he expresses himself, and his entire lack of conventionality. He possesses a keen sense of humour, and if he was not a popular preacher he might have made an excellent comedian. He addresses

Providence in a familiar, friendly manner, and tells funny stories. He has illustrated the ease with which sinners slip into hell by gliding down the banisters of the rostrum; and is never averse to hearing his congregation laugh or express their approval. A part of the charm he holds for his admirers arises from the fact that they never know what to expect from him, and are always on the alert for something spicy which they can retail with gusto over the early dinner or tea-table. His words strike home to the people—at the Surrey side.

The sermon preached on this occasion had for its text a passage taken from Isaiah, beginning, "I have set watchmen upon thy walls, O Jerusalem." It was typical of Mr. Spurgeon's discourses. He exhorted his hearers never to relax their efforts in praying for their needs. The watchmen should never hold their peace day or night; they could not give a week's notice and run away. St. Augustine had said he should like to live and die either praying or preaching. Mr. Spurgeon heard of preachers who gave themselves to little entertainments, and became competitors with the managers of theatres. This was a degradation so hateful that he would rather see a minister a chimney-sweep, in which calling he might do some good, than that he should become the world's fiddler. One said, "I have prayed enough, and I think I shall take it

easy." The preacher saw a man taking it easily on a bicycle with both legs up and putting on the drag. He was going downhill. Whenever they put up their legs and put the drag on their superfine spirituality, for fear they should get too perfect and run over somebody, they were going downhill. The way to heaven was uphill, and they should never cease to toil upwards or never get into the habit of praying sleepily. There were some good people who seemed to snore prayer, they were so sleepy. How many prayers, he wondered, were like the grocer's bills—ditto, ditto, ditto, or, as per usual, the regular old thing, you know. There they went on praying like a windmill so long as the wind blew, but they weren't grinding anything at the same time. Let them get out of that habit. He disliked routine religion. Though it might seem a strange thing to say, in his opinion God had committed His divine energies to the custody of His people, who were to give Him no rest, but to assail Him with importunity as the poor widow did the unjust judge. Let this be the keynote of their work.

A friend of his, Abraham Brown, told him of a bad, wild fellow in the East End of London, who fell sick and was visited by a missionary. The missionary had a lot of trouble with the man, but at last he said: "Bill, Jesus Christ took upon Himself the sins of men who believed in Him." Bill answered, "If I believed

in Him, did He take mine?" The missionary said, "Yes." "Then if He took 'em, I 'aven't got 'em." "That's just it," replied the preacher; "He suffered for them." "Then I shan't 'ave to suffer for 'em," exclaimed Bill. "Well, I never 'eared that before; it's the wonderfullest thing I ever 'eared on!" Soon after this the man's son came in, another sort of Bill Sikes, and the missionary began talking to him, when the old man cried out, "You stop all that, and give him that little bit—give him that little bit," and then the preacher repeated the passage. Now let all remember it was their duty to be always repeating that little bit: Christ suffered for sinners.

After the sermon another hymn was sung, a prayer said, a benediction given, and the service ended.

Mr. Spurgeon usually preaches twice on Sundays, and prepares his sermons on the previous Saturday evening. Up to that time he has not decided on his subjects. Notes are then made, for he never writes or reads his sermons. These are taken down in short-hand as they are spoken in the Tabernacle and transcribed, and must be in his hands by seven o'clock on Monday morning, when they are carefully revised, and subsequently published. They have a large circulation, and are eagerly read in the shop-parlours of South London and its suburbs. Not satisfied with this circulation, two hundred thousand copies

were some time ago presented to the Universities of Oxford and Cambridge; whilst it is interesting to learn that "a friend scattered a large number of these sermons in the colleges and towns of Ireland. Working with great discretion, he sowed the seed so rapidly in each place that before the foul bird the Popish priest could hasten to stop him, the work was done." The conversion of Ireland to Spurgeonism may therefore be expected daily.

The celebration of the Lord's Supper takes place in the Metropolitan Tabernacle on the evening of the first Sunday of each month, after the service. On the platform under the rostrum stands a large table covered with a white cloth. On this are rows of double-handled silver tankards, jugs containing wine, plates, and great squares of bread. Mr. Spurgeon sits in a high-backed chair facing the congregation, six men, ministers, elders, and deacons at either side of him. He then repeats the words, "And whilst they were at supper, Jesus took bread, and blessed, and broke, and gave to His disciples and said, Take ye and eat." A blessing is then asked on the bread by one of those at the table, after which each takes a square, and breaking it into small pieces with their fingers, place the fragments on plates that are handed round to the congregation seated in their pews in the body of the hall and in the gallery. This being done, Mr. Spurgeon continues: "And taking

the chalice He gave thanks, and gave to them, saying, Drink ye all of this." Then a blessing is asked upon the wine, when the deacons and elders hand round the tankards, which are passed from one to another and from pew to pew. At the conclusion a hymn is sung, a blessing pronounced, a collection made, and the ceremony ends. Those who are not members of the Church may take part in this service, when a little envelope is given them that they may enclose a subscription, which is collected before the service begins.

According to the statistics published in 1889, in England, Ireland, Scotland, and the Channel Islands the Baptists have six thousand five hundred and sixty-seven churches and chapels, with sitting accommodation for one million two hundred and twenty-seven thousand four hundred and seventy-six, whilst the members of the sect are close upon three million in number, with one thousand eight hundred and eighty-one pastors.

THE RISE OF RITUALISM.

REQUIEM MASS FOR MR. MACKONOCHIE.

Alexander Heriot Mackonochie had reached the age of three-and-thirty when in 1858, he became curate to the Church of St. George's-in-the-East, of which the Rev. Bryant King had been rector for some sixteen years. Mr. Mackonochie had graduated at Wadham College, Oxford, and in 1849 was ordained by the Bishop of Salisbury. Three years were spent by him in curacies at Westbury and Wantage; in the latter, Dean Butler being his vicar and Canon Liddon his fellow-curate. The rector of St. George's-in-the-East was what was then known as a Puseyite, and a portion of his congregation opposed his practices, at that time an innovation; now common to most churches.

Some attempt at decorating the sacred building was made; a surpliced choir intoned the service; the doctrine of the Real Presence and the benefit of confession were taught. In this parish the right of naming both churchwardens was entirely vested in the

congregation, who elected to this office men notable for their abhorrence of Ritualism. For awhile the storm was subdued; but soon after Mr. Mackonochie's appointment it raged with fury. In February, 1859, the resignation of the late lecturer was announced to the vestry, and the expediency of electing a successor discussed. The Act of George II. under which the appointment is made says the lecturer so nominated "shall be admitted by such rector for the time being, to have the use of the pulpit from time to time." The clerk to the vestry, whilst maintaining the vestry's absolute right to fill the vacancy, advised that the rector be consulted. A motion to this effect was rejected, one of the members contending amidst the cheers of the majority that this opportunity should be seized to place in the pulpit a clergyman who would strongly oppose the rector's views. The chance of amicable arrangement was therefore discarded, and a decided tone of hostility assumed. The Rev. Hugh Allen, of St. Jude's, Whitechapel, was selected "as a man to restore Protestant ascendency in the parish church."

The rector claimed a veto on the decision of the vestry, but Mr. Allen received the necessary license on the 17th of May, and it was understood he would begin his duties on the following Sunday. Rumour spread abroad concerning the expected opposition, and

on Sunday afternoon, long before the church gates were opened, a vast crowd gathered, amongst which were the parish officials. When the church was opened the throng rushed forward, and excitement rose when Mr. Allen was seen, accompanied by two clerical friends, advancing towards the vestry door. This was closed upon him, and whilst waiting for entrance, one of the regular curates of the parish, Mr. Burns, said he had received instructions from the rector, who was out of town, to prevent Mr. Allen from preaching.

At this the latter who had brought his gown with him, robed in church and walked towards the pulpit; but Mr. Burns getting before him, stood on the steps and called out: "I forbid you in the name of the rector to use the pulpit." Hissing, hooting, cheering, mingled with cries of shame, came from all parts of the edifice; boys in the gallery stamped their feet in delight; a woman screamed, fainted, and was carried out. In the midst of the confusion Mr. Allen rushed to the reading-desk, and with uplifted hands asked the excited congregation to join him in the Litany. When this had ended he preached, declaring he would "uphold the glorious privileges of Protestantism." He then read the Thirty-nine Articles, dwelling with emphasis on the Twenty-second, stating that "Romish doctrine concerning purgatory, pardon, worshipping, and adoration, as well of images as of reliques, and

also invocation of Saints, is a fond thing vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the word of God."

From this time forward riot and confusion attended the services in St. George's Church, which when conducted by the rector and his curates were interrupted by hissing, hooting, the slamming of pew doors, and loud laughter. Later, as the choristers were leaving the church to unrobe in the vestry, a crowd pulled off their surplices, hustled and maltreated them; the vicar was insulted and threatened with violence, whilst his curates were hooted, spat upon, and pelted with mud and stones. Matters grew gradually worse. Hired ruffians were introduced to the church to create disturbances, whilst on the other hand, the rector was strenuously supported by a section who gave their voluntary services to the choir, and protected the clergy so far as possible from injury.

One August evening, a remarkable scene occurred. A large number in the crowd gave mock responses to the Litany; "scandalous expressions" which a magistrate later refused to repeat, were used, and the disturbance was so ominous that Mr. Burns fell in a fit. Some cried out he was dead, a voice shouted that the just judgment of God had overtaken him; and though the rector continued the service a rush was made to the curate. The choir boys fled in fear, and

taking refuge in the vestry fastened the door, which the crowd now sought to break open, shouting, "Pull them out. Roll them down." Two or three men came to the rescue, one of them being Captain Hall, who was greeted as a "French Jesuit," and a "damned greasy Italian Jesuit," from the fact, as it was explained in the police court, of his wearing a moustache.

Mr. Mackonochie, who on one occasion had the surplice torn off his back, and was with difficulty rescued by police from the violence of the mob, wrote to the Bishop of London regarding the riots. In his letter he says: "Mr. Allen uses the opportunity of his sermon, not, so far as I can hear, to preach Christ and the way to Him, but to goad the people on with exhortations to 'arm themselves,' and be 'ready to shed the last drop of their blood,' and in conclusion exhorts them to retire quietly. My Lord, may we not ask what need of such an exhortation, if his aim in the sermon had been to teach them to know the evil of their own hearts and the exceeding love of Christ, and to send them away in the spirit of the meekness of Jesus? I hope I am not repeating an oft-told tale in saying something of the manner in which the election of Mr. Allen has been carried on. The person who claims, I know not how truly, to have suggested his nomination is a Presbyterian, who for some reason likes to go to church, while he openly avows his dislike of Church

doctrines and practices. I need not say that he does not go to St. George's. He does not hesitate to say that he thinks the rector and those who agree with him the only consistent Churchmen. But he dislikes the Prayer Book, and therefore seeks the ministrations of those whom he believes most unfaithful to their ordination vows. It is not for me to endorse or reject his opinions, but your Lordship will be able to judge of his consistency. His object he also openly avows to have been the desire to see the two opposing parties in the Church face to face. The Church, he says, is militant, and he wishes to see the fight."

Further reference is made in this letter to the handbills distributed over the parish, concerning the rector, in which readers are asked, "Do not groan; do not hiss; do not pull the Popish rags off his back." Mr. Mackonochie was of opinion that if Mr. Allen was not responsible for them, "he should have instantly and indignantly repudiated such unworthy proceedings."

The threats, insults, and inconveniences which Mr. Mackonochie's High Church practices brought upon him were borne with patience; his strongest characteristics were firmness and determination, and he unswervingly followed the path he believed duty bade him pursue. For upwards of five years he laboured in St. George's-in-the-East, securing golden opinions from the

poor amongst whom he worked, gaining the blessings of the afflicted whom he comforted, winning the love of children whom he taught. At the end of that period he was selected as the first incumbent of the Church of St. Alban the Martyr, then being built by the munificence of a merchant prince, the late Lord Addington, at that time the Hon. J. G. Hubbard.

For some time Mr. Hubbard had been, as he said, "seeking a site on which to erect a church for God's service in a destitute part of the metropolis." The ground on which the stately edifice stands was given by Lord Leigh. Its situation lies in the parish of St. Andrew's, Holborn, not far from the costermongers' market in Leather Lane, and occupies the spot on which a thieves' kitchen once stood. The population hoarding in the surrounding dark alleys, fœtid lanes, miserable courts, and evil-smelling streets, were not only poor but dangerous. Honest men and virtuous women shunned this district where ignorance triumphed, crime festered, and those fearing justice sought safe refuge. From close observation of Mr. Mackonochie during his ministrations at St. George's, Mr. Hubbard concluded he was the man best fitted to labour in such a field.

For ten months Mr. Mackonochie hesitated to accept the charge of this handsome church, which was to be endowed with four thousand pounds in the Three per

Cents., and have a house for the use of the clergy ; not that he feared to work amongst such parishioners, but rather, as he stated, because he could only accept the living "on the condition that he should be absolutely free and unfettered by any understanding except those which bound him as a priest of the Church of England." A letter he had addressed to Dr. Butler stating his "conviction of the rightness and edification of the sign of the cross," his opinions regarding the wearing of vestments, the use of lighted candles, the eastward position, and the doctrine of the Real Presence, was submitted to Mr. Hubbard. Mr. Mackonochie felt that as his must be the responsibility, so must his be the power. In writing to the Bishop of London, years subsequently, he said : "I was much against my own will placed in the church, the very grandeur of which called for a corresponding dignity in the conduct of the services. I was avowedly a man of extreme views as to ritual, and of deep convictions as to the essential connection of a sound faith and the ritual expression of it. I refused to think of accepting the charge of this parish unless I could do so unconditionally, without any sort of agreement to be guided by the wishes of the founder as to the management of the church or its services, beyond a general desire to consider those wishes so far as my duty to God, to His Church, and to my people would allow."

Mr. Hubbard believing him, as he stated to the Bishop of London, "a man of zeal, energy, and piety, and admirably qualified for missionary labour," committed St. Alban's to his charge.

Before the church was completed the mission work was begun. The cellar of a house in Greville Street was converted into a chapel, and here Christmas Day was celebrated, altar lights gleaming through darkness, the fresh young voices of a surpliced choir being mimicked by the *gamins* howling through the grating. Parish work soon progressed, a school was opened, a girls' class started, a mothers' meeting established. Mr. Mackonochie laboured with zeal amongst his parishioners, relieving the distressed, raising the fallen, awakening faith, inculcating self-discipline by word and example, teaching patience under wrongs, and submission to affliction. At first he was received with scowling distrust or mocking hate, where subsequently he was welcomed with honest gladness and fearless confidence. His natural deep insight into character and wide sympathy with sorrow opened to him the portals of many hearts; his contempt for luxury and his fervid sincerity gained him the respect of all who came within his influence. The clergy house speedily became known as a centre at which none burdened by grief or want sought counsel or help in vain.

The church was consecrated in February, 1863.

From the first lights were placed upon the altar, and a surpliced choir intoned the service; belief in the Real Presence and in the use of confession was taught; the Communion celebrated with a ceremonial in which music took a prominent share. At first the congregations were small; a dark group gathered round the pulpit, whilst ragged children from neighbouring courts sported in the lower part of the vast empty church. Outside at the pump in Baldwin's Gardens the ceremonies of the church were frequently burlesqued, sermons being preached at this central point by the costermonger lads whose garments were decorated with many buttons; confessions heard by flower-girls, bonnetless, but adorned with jewellery; whilst cats were baptized in the trough amidst groups of riotous sponsors and shouts of uproarious laughter.

In 1863 a mission was preached by one of Mr. Mackonochie's former fellow-curates at St. George's, known as Father Lowder, and two years later the Three Hours' Agony on the Cross was kept on Good Friday, a ceremony now generally observed, but then so novel in the Church of England as to arouse a storm of indignation and protest. The ceremonies which had been pronounced idolatrous in St. George's are now practised in many London churches, for time has taught tolerance. These were but the first lowly steps leading towards a renovation which with time and money was

introduced into St. Alban's. Changes in the ritual followed in slow progression, until eventually priests in gorgeous vestments and acolytes in crimson cassocks took part in a celebration epigrammatically described by Disraeli as "mass in masquerade." Seven lamps burned before an altar blazing with lights, fragrant with flowers, and draped in cloth of gold; clouds of incense rose to pictures representing scenes from the Passion of Christ and the life of His divine Mother; a surpliced choir sang English translations of Latin prayers used in the mass to the music of Haydn and Mozart; processions of clergy in copes, youthful banner-bearers and red-robed acolytes wound their joyful way through aisle and nave.

Furious outcries arose on all sides; the English Church was declared in danger, ecclesiastical authorities were invoked, the press aroused, and law proceedings threatened. Posters and handbills bade the public in general, and Mr. Mackonochie's parishioners in particular, "beware the wily demoralising priest, the cunning emissary of Rome," who was "a traitor to his Church and a disgrace to England which gave him birth." The Protestant party now secured the election at an Easter vestry of one who strongly shared its opinions; but the hope that he would interfere or prosecute became speedily quenched, when in a little while he grew to be a warm supporter of Mr. Mackonochie.

In the spring of 1867 the first prosecution was instituted, not by the Bishop, not by the congregation, not by the parishioners, but by a Mr. Martin, who having an official connection with some schools in Baldwin's Gardens, might legally be considered a parishioner. "The real prosecutor," wrote Mr. Mackonochie, "is said to be an irresponsible society, formed with the object of forcing upon the Church of England one particular form of opinion, not easily reconciled with her own Prayer Book."

The organisation to which he referred was the Church Association, which has for its object the counteracting of Ritualism by instituting prosecutions, and by supplying funds to meet legal expenses. Of this a prominent member was the philanthropic Lord Shaftesbury, a man whose charity was boundless, but whose views on Church matters were narrow. He had been present at one of the services at St. Alban's, and declared, "In outward form and ritual it is the worship of Jupiter or Juno. It may be heaven itself in the inward sense which none but God can penetrate. Do we thus lead souls to Christ or Baal?"

From his study of ecclesiastical history, Mr. Mackonochie was convinced that vestments, incense, altar lights, confession, the eastward position, wafer bread, and the mixed chalice were perfectly legal. The Church Association, the modern "bulwark against Popery,"

thought otherwise, and the prosecutions, which began in 1867, ended only with his death. By temperament he was unimaginative, nay prosaic, his ear for music sadly defective, his disposition practical, so that the elaborate services were not introduced by him for the love of colour, delight of harmony, and glory of ceremonial they embodied, but because he believed them consistent with the teachings of the Church of England, down to the reign of Elizabeth, and as set forth in the Prayer Book; and having once formed an opinion, no influence could dissuade, no power prevent him following the course to which duty pointed. Endowed with a strong frame and a clear brain, willing to endure for conscience' sake, anxious to struggle for right, he was peculiarly fitted for the warfare he was destined to endure throughout his life. Nor was he without sympathisers: a large number of the clergy whom the sincerity and humility of his character, the unselfishness and austerity of his career, the picturesqueness and devotion of his services attracted, gathered round him. His parishioners likewise, who had watched his ways and found him worthy, rallied about him, and over two thousand of them signed a petition protesting against interference with religious liberty. His case was heard by the Court of Arches and before the Privy Council, when he was suspended, but the services were carried on at St.

Alban's, some slight changes being made during his suspension. The former ritual was however resumed by him on his release precisely as before. Fresh suits were instituted, further protests made, sentence of suspension again passed. With persistent courage he daringly defied the decisions of the Court, and so popular was he amongst the poor, that they were ready and willing to use personal violence towards those charged with carrying out the law's decrees. A section of the Church denounced him as a rebel; *The Times* declared he taught "the most obnoxious doctrines of Roman Catholicism"; the press in general ridiculed him; abuse bandied his name in its foul mouth, but in the midst of the storm he stood immovable; unwilling to retreat by a single step; steadfast to what he considered the mission of his life, a revival of services used in the Church previous to the days of Elizabeth.

Without being a brilliantly intellectual man, he was one who by hard study had acquired much knowledge. His ministry left him little time for scholarship. Holding his mental gifts at a lowly estimate, he was ever willing to learn from others, even though his juniors in years, if his superiors in wisdom. He was unbending in character, gifted with great endurance, and conscientious in acting in accordance with his principles —traits which involved him in trouble.

After battling for fifteen years against those he

believed the Church of England's enemies, he in obedience to the entreaties that he would save the peace of the Church, expressed by Archbishop Tait on his death-bed, exchanged livings with the Rev. R. A. J. Suckling, Vicar of St. Peter's, London Docks, that a pending prosecution might be averted. It has been said his departure from St. Alban's broke his heart; certain it is he never showed the same mental force or physical vigour again. The Church Association did not permit him to remain long in peace, for soon it succeeded in getting a sentence of deprivation against him in respect of the benefice of St. Peter's, the immediate consequence of which would have been the sequestration of the living. To avert this he resigned, and having obtained a diocesan license from Dr. Jackson, Bishop of London, which was afterwards renewed by his successor, Dr. Temple, he returned to his old parish, and became one of the curates of his own church.

For three years previous to the tragic end of his strange career, it was evident his long-continued struggle had broken down his health and impaired his mind. He was quite aware of his threatening condition, and attributed it to the proper cause. "After all," he writes, "I must own that since 1858 I have had little except strife, so that I may be thankful to have survived it all. Perhaps, after a time, I may be allowed to do more work." And again, with a note

of pathos, he writes, in July, 1886: "I am still not able to do much writing or anything else. This is very much due to my folly in trying (from about November, 1884, to about this time last year) to do *some work*. Since this I have been unable to do any intellectual work. It is to be hoped, if it is God's will, that I may be allowed to be once more in the vineyard, and I think there are symptoms of recovery. In the body I am quite well, but cannot think to any purpose, or speak what I want to say, even in a common conversation. I sometimes see what I want to say, and the moment I begin to speak the sentence has flown from me. However, God has let me do something, and if it is right He will let me do more."

In December, 1887, he stayed with his friend the Bishop of Argyll at Ballachulish, in the Western Highlands. On Thursday morning the 15th of the month he started for a long solitary walk to Loch Leven, accompanied by his good friends and constant companions, a deerhound and a Skye terrier. From this expedition he never returned. He reached the loch, and was seen making his way up a glen through which the river rushes from the mountains of the Mamore deer forest. This route led him eastwards through trackless wastes stretching along Perthshire, though probably he believed it led westwards and homewards to Ballachulish. Evening closed in, drear, grey, and threatening, night

came with howling tempests and falling snow, nor had he returned. His friends watched and waited for him full of fears, which were at times lightened by hopes that he had taken shelter in a cotter's hut. Two men with lanterns were sent along the road by which he was expected to return. Their prolonged absence made the Bishop impatient, and ordering his carriage, he searched the whole neighbourhood until four in the morning.

At midnight, whilst the storm was wildest and the world most drear, one who was then at Glencoe, and who was unaware of the danger threatening his friend, suddenly felt a presence in his room, and looking up saw something white pass before him: from which it is supposed at that hour the wanderer's soul took flight.

Morning came black and ominous, when searching parties were organised that continued their labours with ever-increasing dread. One of these was headed by the Bishop, who writes: "Of all our searchings I have the most terrible recollection of our Friday night's work among the hills between the head of Loch Leven and Glencoe. It was pitch dark except for the light of our storm-lanterns, which every now and then got blown out by the force of the wind. We stumbled on over rocks and ice, and sometimes through deep snow. Meanwhile the howling tempest and driving hail were at times almost overpowering. It almost seemed as if we

had got into another world. If thus it was to me, one of a large party provided with lanterns, that night, what must the previous night have been to our dear solitary wanderer, in total darkness, and with such another tempest to contend with?"

The search being vain, the Bishop spent part of the night in a shooting-lodge near Kinloch, and next morning began his melancholy quest once more. But it was not until the afternoon that some of his party caught sight of the dogs in the distance, when making for the spot they found the faithful animals, one by the side and one at the feet of a lifeless form, rigid, and semi-shrouded with snow. The half-famished, shivering dogs growled at the strangers' approach as if they would still guard their charge; and not until they caught sight of their master did they relax their watch beside the dead.

The Bishop reverently knelt down and kissed the white face of his friend, and after prayers had been said, he with others dug the frozen snow from around the head of the deceased, and placed the frozen body on a rough bier. This was carried to Ballachulish, a sad and silent procession, taking its slow way across swollen mountain torrents, over steep rocks, and through rifts of snow, whilst darkness gathered, the cloud-troubled sky threatened, and mists grew dense.

Clad in Eucharistic vestments, a crucifix placed upon

his breast, the mortal remains of Alexander Heriot Mackonochie lay in the Bishop's private chapel, from where they were removed in time, and reached London on Wednesday, the 21st, when they were conveyed to St. Sepulchre's Chapel in St. Alban's Church.

On Thursday night the body was carried in procession from the chapel and placed between the choir stalls of the chancel, where three great candles burned at either side. Gloom was in the atmosphere. Architecturally, the building aims at grandeur and effect. The lofty and well-proportioned nave is divided by five great bays from the aisles, the walls of which are decorated with mural arcuation, and hung with "Stations of the Cross," or pictures of Christ's Passion. The chancel is enriched with alabaster, and inlaid ornament in mastic, the wall above the altar having ten panels containing representations from the life of Christ in water glass from cartoons by Stylman le Strange.

On this occasion the altar was draped in black, and at either side of the Cross stood three tall candles that burned dimly against a sombre background. Solemn vespers for the dead began, three clergymen in black copes acting, the one as officiant, the others as Cantors. Psalms were sung, together with the "Magnificat," prayers for the dead recited, and the Rev. Mr. Russell gave a short account of the death and the home-bringing of Mr. Mackonochie's body.

Watch was kept in the church all night, and in the morning four Celebrations followed. At ten o'clock the Dirge, or old Office for the Dead, was said, and at eleven began the Requiem. Only by ticket was admission gained to the church, which was crowded to excess by hundreds of mourners and sympathisers, whilst around the building surged a vast crowd unable to obtain entrance.

As the clock struck a procession of surpliced boys and men marched two and two from the vestry, until reaching the centre of the altar, where bowing they separated. From an opposite direction came two clergymen, wearing black copes with hoods of gold, who served as Chanters. The organ pealed out a solemn, dirge-like strain, to which advanced a white-robed procession of acolytes, followed by three priests wearing black vestments, attended by a master of ceremonies in a cope.

Standing at the foot of the altar they crossed themselves, bowed low, and began the Introit:

"Rest eternal grant to him, O Lord, and may light perpetual shine upon him. Thou, O God, art praised in Sion, and unto Thee shall the vow be performed in Jerusalem. Thou that hearest the prayer, unto Thee shall all flesh come."

Then came the "Kyrie Eleison," spoken by the priests and sung by the choir to Merbecke's music.

The Collect followed, the Epistle and Gospel were read. The Gradual selected was, "The righteous shall be had in everlasting remembrance; he will not be afraid for any evil tidings." Presently the "Dies Iræ" was sung in solemn, dirgeful tones full of solemnity and grandeur. At the offertory the sacred vessels were incensed, the "Sanctus" and "Benedictus" sung, and then came the elevation of the Host and Chalice, during which the congregation bowed low, the solemn stillness alone being broken by the tolling of the church bell.

The "Agnus Dei," as well as other prayers repeated in the Mass, were said and sung; and gestures, movements, and forms used in the celebration of that rite, observed.

When the service ended, the Celebrant exchanged his chasuble for a cope, when accompanied by the deacon and sub-deacon he descended the altar steps and stood at the head of the bier, around which the other clergy in the sanctuary stood holding lighted candles. The Celebrant then pronounced the "Absolution for the Dead" as follows:

Enter not into judgment with Thy servant, O Lord, for in Thy sight shall no man be justified, except Thou grant him remission of his sins. Let not then, we beseech Thee, the sentence of Thy judgment weigh heavy upon him whom the sincere prayer of Christian faith doth commend unto Thee: but with the help of Thy grace, may he who in this life was sealed with the sign of the Holy Trinity, attain to escape the judgment of vengeance, O Thou that livest and reignest, world without end. Amen.

Deliver me, O Lord, from everlasting death in that dreadful day,

when the heavens and the earth shall be moved: when Thou shalt come to judge the world by fire.

V. Fear and trembling have taken hold on me, while I await that Account and the coming Wrath. R. When the heavens and the earth shall be moved.

V. O that day, that day of wrath, of sorrow, and misery: that great and very bitter day. R. When Thou shalt come to judge the world by fire.

V. Eternal rest, etc. Deliver me, O Lord, etc.

Lord, have mercy.

Christ, have mercy.

Lord, have mercy.

Our Father, etc.

(*While the Lord's Prayer was said in silence, the Priest went round the Bier, and incensed it.*)

And lead us not into temptation. R. But deliver us from evil. Amen.

V. From the gates of hell. R. Deliver his soul, O Lord.

V. May he rest in peace. R. Amen.

V. O Lord, hear my prayer. R. And let my cry come unto Thee.

V. The Lord be with you. R. And with thy spirit.

Let us pray.

O God, whose property is ever to have mercy and to spare; we suppliantly entreat Thee on behalf of the soul of Thy servant and priest ALEXANDER HERIOT, whom Thou hast this day bidden to pass out of this life: deliver him not, we beseech Thee, into the hands of the enemy, nor be Thou unmindful of him for ever, but command that he may be taken up by Thy holy Angels, and borne to our home in Heaven; that as he put his faith and trust in Thee, he may not undergo the pains of hell, but obtain the joys of everlasting life. Through Jesus Christ our Lord. Amen.

Into Paradise may the Angels lead thee; at thy coming may the Martyrs receive thee, and bring thee into the holy city of Jerusalem. May the choir of Angels receive thee; and with Lazarus himself, once poor, mayest thou have everlasting rest.

A procession was then formed to convey the body

through the crowded streets on its way to Waterloo Station, from where it would be taken to Woking Cemetery. First came the Crucifer, or bearer of the crucifix, followed by the white-robed choir, some fifty clergymen in cassocks and surplices, the hearse preceded by two acolytes, bearing lighted tapers in lanterns, cresset fashion, the pall-bearers, relatives, the parochial guilds, the general congregation of St. Alban's, and many hundreds of clergy and laity walking four abreast.

Down Brooke Street, along Holborn, through Chancery Lane, the Strand and over Waterloo Bridge, the procession wound its way, chanting psalms, singing hymns, carrying lights, a sight such as London had not witnessed for over three hundred years. Public traffic was stopped; many shops in Holborn were shut, numerous houses bore signs of mourning. In the thoroughfares were gathered dense crowds that exhibited surprise, curiosity, sympathy, indignation. Heads were occasionally bared as the *cortège* passed; some made the sign of the cross; a few scoffed; the bell of St. John's Church, in the Waterloo Road, solemnly tolled.

Arriving at the station the body was taken to Woking Cemetery, where the service was read and hymns sung, the last being Cardinal Newman's "Lead, kindly Light," when the grave closed over the remains of Alexander Heriot Mackonochie.

His loss was regretted not only by those who agreed with his opinions, but by those who differed from him in doctrine. Amongst the latter was the Right Rev. Michael Logue, Catholic Bishop of Raphoe, who wrote to the Rev. Mr. Russell, one of Mr. Mackonochie's dearest friends and most zealous curates :

ARMAGH, *23rd Dec.*, 1887.

MY DEAR MR. RUSSELL,

Permit me to convey to you and your colleagues at St. Alban's, the assurance of my sincere sympathy with you in the very severe affliction which the early death of the Rev. Mr. Mackonochie must have been to you all.

I would have written at once on seeing the sad news in the paper, but it is so long since I have had any communication with St. Alban's, that I was not sure whether either you or Rev. Mr. Stanton, the only members of your community, besides poor Mr. Mackonochie, with whom I was personally acquainted, were still there. I am very glad that the mention of your name in the papers as having delivered an address at St. Alban's yesterday evening affords me an opportunity of paying this debt of gratitude. I cannot forget how nobly you and your brethren at St. Alban's, including the lamented deceased, came to my aid when my poor starving people in Donegal stood in such need of sympathy and assistance. Would that I could give you some more pleasing token of my remembrance and gratitude than that of condoling with you on the death of your dear friend : but since it has pleased divine Providence to visit you and your brethren with such a heavy cross, I am sure a word of sympathy will be grateful to you.

I am, dear Mr. Russell,

Yours, most faithfully,

✠ MICHAEL LOGUE.

If not the founder of Ritualism, Mr. Mackonochie has done more to develop and popularise the movement

than any other man. To an enormous extent his teachings have been accepted, his example followed; and the innovations he introduced to the Church of England have had remarkable results. His sufferings and patience under trials and prosecutions have helped to strengthen the courage of those persecuted for conscience' sake, and to break down the barriers of intolerance. Doctrines and practices which called forth indignation and protest in the early part of his career, are now widely taught to and observed without let or hindrance by large and earnest congregations. That the section of the English Church, known as the High Church, is as it was previous to the days of Elizabeth, the Catholic Church absolutely denies. The cause of dispute, briefly stated, is this:

Numbers of the clergy belonging to the English Church, declare that in virtue of the authority derived by their bishops in an unbroken chain from the Apostles, they, the clergy, by ordination hold the powers which Catholics believe their priests to possess, of consecrating bread and wine into the body and blood of Christ at the Mass, and of absolving penitents from sin. Roman Catholics, on the other hand, assert that the Episcopal succession was severed when the English Church separated from the Church of Christendom in the sixteenth century.

The subject has caused much controversy; Canon

Estcourt's "Question of Anglican Ordinations Discussed," and Father Hutton's "The Anglican Ministry," deal with the question in an able manner. From out the tangle of contention Addis and Arnold in their "Catholic Dictionary" have evolved the following explanations:

I. The Roman Catholic Church, though it has never pronounced a formal decision on the validity of Anglican orders, has in practice treated them as invalid, since Anglican clergymen have to go through all the usual stages before being admitted to the priesthood, as though they were simple laymen.

II. No record of the consecration of Barlow (who consecrated Parker) is in existence, and it is doubtful whether he was ever consecrated at all.

III. The Ordinal used at Parker's consecration—that of Edward VI.—shows a manifest intention of *not* making a Catholic Bishop, as then and now understood, but of appointing a sort of overseer, who, deriving his power from the sovereign, should administer discipline, teach, and preach.

IV. Similarly, the Anglican Ordinal for making priests, at any rate down to the time of Charles II., bore in its face the intention, not to make sacrificing priests, but a "Gospel Ministry."

V. Even if their orders were valid, Anglicans would not any the more belong to the true Church. Cardinal

Newman in his "Essays, Critical and Historical," says: "Catholics believe their orders are valid, because they are members of the true Church, and Anglicans believe they belong to the true Church, because their orders are valid."

A recently published volume entitled "Edward VI. and The Book of Common Prayer," by Francis Aidan Gasquet and Edmund Bishop, will settle the question to the satisfaction of most readers.

END OF VOL. I.

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